

3 3433 06828266 8

8-16











THE  
CHAMPLAIN  
EDUCATOR

(SUCCESSOR TO MOSHER'S MAGAZINE)

---

ISSUED MONTHLY

---

OFFICIAL ORGAN OF THE  
Catholic Summer School  
of America  
AND  
Champlain Reading Union

---

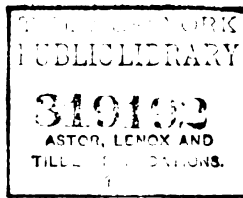
JANUARY to DECEMBER, 1905.

Volume XXIV

---

THE MOSHER PUBLISHING CO.

NEW YORK



I N D E X  
TO  
THE CHAMPLAIN EDUCATOR  
(SUCCESSOR TO MOSHER'S MAGAZINE)

JANUARY TO DECEMBER, 1905

VOLUME XXIV

	PAGE
Apostolate of Study, A Plea for, . . . . . E. R. W.	
Biographies, Some Romantic: Maria Luigia Pizzoli, Ricciarda Selvaggia, Catalina de Eranso, Laura Bassi, Madame Dacier, . . . . . Georgina P. Curtis	123
Book Reviews, . . . . .	75, 121, 164
Citizenship, Good, . . . . . Rev. Morgan M. Sheedy	1
Chatterton, Thomas, The Boy Poet of Bristol, . . . . . A. J. McGillivray	8
College of St. Angela, . . . . .	239
Dictionary of Catholic Authors, . . . . .	48, 108, 156
Demosthenic Exordium, . . . . . Michael Earls, S. J.	167
Exercises on General and Prescribed Readings, . . . . .	45, 107, 155
Idylls of the King, The Meaning of the: An Essay in Interpretation	100
Italian in America, The, . . . . . Rev. Thomas J. Lynch, S. T. B.	79
Literary Studies:	
Milton's L'Allegro, Il Penseroso and Lycidas, . . . . .	36
Milton's Comus, . . . . .	138
Father Caswall's Masque of Mary, . . . . .	144
Literary Notes and Criticism, . . . . .	69, 118
Prose Writer, An English (Cardinal Newman), Charles H. Schultz	176
Programs, Suggestive, . . . . .	50, 110
Reading Circles, . . . . .	64
Shakespeare's Criticism of Life Suggested, . . . . . W. F. P. Stockley, M. A.	24, 87
Shakespeare's Heroines, . . . . . Lily A. Toomey	189
Summer School and Its Needs, . . . . . Rev. John Talbot Smith, LL.D.	194
Summer Schools in America, . . . . . Rev. Thomas McMillan, C. S. O.	112
Verona (Poem), . . . . . Charles H. A. Esling, A. M., LL.D.	23
Zaphna of Batuskoff (Poem), . . . . . Roderick Gill	63

# THE CHAMPLAIN EDUCATOR

VOL. XXIV

JANUARY-MARCH, 1905

No. 1

## GOOD CITIZENSHIP

By REV. MORGAN M. SHEEDY

**M**Y purpose in this paper is to deal with the duties and responsibilities of Catholics as citizens. The subject at any time timely and important, is more so to-day. It is insistent and urgent. For at no period in our history has there been greater need of the highest and best type of citizenship than at the present moment. We have many problems to solve, but we can solve them all if American citizenship remains sound, intelligent and pure.

What is American citizenship? In olden days the proudest title was that of Roman citizen. The nations owned none higher. It vested its possessor with the power and majesty of imperial Rome and made him sharer of all her rights and honors. But we bear a higher and nobler title, that of American citizen; never was there another title equaling it in sublimity of meaning and in wealth of rights and privileges. The Roman citizen was a subject; the American is a freeman. Rome did not acknowledge, did not know, the thing that was best in the world—the manhood of man. It did not recognize manhood as the essential element of her citizenship. Neither did she enrich and elevate manhood, and for this defect not all the victories won by her legions, not all the wealth gathered by her proconsuls from the countries of the world, could make compensation. American

citizenship is American manhood, the manhood of all who are born into the American nation. Lincoln well defined our form of government as "A government of the people, by the people, and for the people." America is thus the highest form of organized democracy. The essence of the American Republic is manhood suffrage—the recognition of the dignity of man and his capability as a factor of government. Our government is a government by the people. The people are trusted and deemed capable of caring for their public interests. "The foundation of the Republic," writes Mr. James Bryce, "is confidence in the multitude, in its honesty and good sense, in its certainty of arriving at right conclusions."

Has this "confidence in the multitude" been misplaced? Has the American profession of faith in human dignity been disappointed? Has the most remarkable experiment in government the world has as yet witnessed, succeeded? More than a century has passed and the Republic endures. She has grown and expanded to a marvelous degree in wealth, territory, and population. She has passed triumphantly through the terrible crisis of civil war. To-day she stands before the world occupying the front rank in material development, in national greatness and prosperity.

The past has been secure. But what of the present and the future? Are there no dangers to be feared? Democracy has always its perils. They are chiefly from within rather than without. The dangers that at present threaten us are greed, selfishness, dishonesty, sensualism, and political corruption. Unless these evils are overcome, the future of our country is dark, indeed. Now, let me indicate how these dangers are to be met.

They are to be met by raising the standard of our citizenship. The great forces from which good citizenship spring are morality, religion, and intelligence. Patriotism bids us do all we can to preserve and strengthen these forces. Washington truly said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. Whatever may be con-

ceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles. Promote as an object of primary importance institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."

Morality is the very soul of good citizenship. The deep abiding sense of duty, the quickly responsive moral conscience, can effect what interest, ambition, honor, would vainly attempt. They who keep the "Ten Commandments," violate no civil law and are ever ready to discharge their duties as good citizens, ever prompt to respond in action and sacrifice to their country's call. Republics live by virtue. The virtues of the people are the life of the nation.

Now religion, and it alone, gives life and power to morality. Without religion, morality is vague in its enactments and feeble in its enforcements. The undying religious spirit of the people is the surest hope of the stability of our institutions and government.

Intelligence in the people is essential to a democracy. Our form of government implies manhood suffrage, and without an intelligent understanding of the scope and importance of the suffrage, and of the interests of the commonwealth, the voter becomes a blind machine moved and directed by the political boss for his own selfish ends.

And now, having called attention to these general principles upon which the welfare of the Republic rests, let me point out briefly what are our duties as Catholic citizens at the present time.

The present is for the Catholic people of this country a time of great responsibility. We are now well over the period of prophecy and speculation; we are already in the time of results and fulfillment. The past our fathers in the faith wrought, and we know how wisely and well they builded. The future will be of our making. There is much to be done. Great things for the glory of God, the welfare of our country, and the triumphs of religion are to be accomplished; it is ours to have a share in this work. There are many pressing and perplexing problems in the

social, industrial, and educational life of America to be solved; ours it is to help in their solution.

We have barely passed the first century of the Church in these United States. It was a century of beginnings, trials, and heroic struggles, yet a century of great progress and marvelous growth. From John Carroll, first bishop of Baltimore, the only bishop in the vast territory between the Atlantic and Pacific, to James Gibbons, the ninth bishop of that see, the primate of a church that now numbers one Cardinal, almost one hundred bishops, over 12,000 priests and an estimated Catholic population of 15,000,000 souls—what wondrous changes one hundred years have brought about! I speak with due caution, but I know of nothing to equal this century of growth in the entire history of Christianity.

The Catholic Church has more than kept pace with the nation's development and advancement. She has entered on this twentieth century in the United States under the most favorable circumstances. Never before was the outlook brighter and the field of her labors more inviting! The old prejudices against the Church are fast disappearing, if they have not already died out.

By those outside her pale she is respected as she never was before. Thinking men are looking to the Catholic Church for aid. They see that she is a great constructive and conservative power in society; that she can do and is doing a great deal in helping to solve the social and industrial problems of the age; her leaders have set themselves to reconciling labor and capital; churchmen, like Cardinal Gibbons, Archbishop Ireland, Archbishop Ryan, Bishop Spalding, and others have made their powerful influence felt in every great social and industrial crisis that has arisen. The Church, while the friend of the masses of the people and the preacher of the gospel of justice and fair-play between man and man, is at the same time the avowed enemy of disorder and anarchy; she is ever the promoter of peace and of harmonious relations between the clashing interests of society; she can and does effect much that legislation and force cannot accomplish; she stands unflinchingly for the home and the integrity of the family; in short, she is carrying on under the very eyes of the American people, not only a great religious, but a wide and highly benevolent social work. "The ancient democ-



racies perished," writes a distinguished French writer, "in corruption and cruel strife because they could not maintain a just social organization. Modern democracy will escape these perils if it succeeds in realizing the ideals proposed by Christ."

The Catholic Church stands immovably for these ideals. "Let all things be renewed in Christ" is the watchword of the new Pope, Pius X. "Religion," declared Leo XIII, "can alone save our modern society; can alone restore a just social order; can alone bring peace, contentment and prosperity to peoples and nations."

The Catholic Church trains her young people in a way to secure good morals, good citizenship, a respect for property rights and the rights of others.

She has a firm faith in God, in Christ, in the Bible and a firm acceptance of the religion of the Savior, without which civilization must eventually disappear.

Outside of the Church religion is fast drifting into infidelity; the Bible is regarded as mere literature; disbelief spreads apace.

So we see there are splendid opportunities opening to the Church in this land. The field is inviting for a display of her best energies.

Whilst doubt, infidelity and materialism are making great inroads among other religious bodies, the Catholic Church alone is able to resist the attacks of these enemies of religion. And this is due, not only to the truth and logic of her system, but to the care and sacrifice she makes in the Christian training of her children.

From that training must spring the highest type of American citizenship. The three essential elements—religion, morality, and intelligence, the "pillars of human happiness and the firmest props of the duties of men and citizens"—are embodied in the education of our Catholic youth. Hence with us it is an accepted maxim:

"The better the Catholic, the better the citizen." They who aspire to be "fellow-citizens of the saints and of the household of God," must be loyal and law-abiding members of society. Religion regulates the relations of class to class, gives to morals a sound basis, to legislation efficacy, to administration honesty. The Church is concerned with the welfare of men in all the com-

plex relations of life; she is deeply interested in every movement that tends to uplift humanity. Her history is the history of modern civilization. She is not content to trust to the leavening influence which her teaching indirectly exercises on society in virtue of its power to transform the life of the individual, but she is ever ready to support practical measures for the moral and social betterment of the community. Every movement, therefore, for good citizenship, for honest and efficient administration in city, state, and nation, has her support and blessing. Her beneficent influence makes itself felt throughout the entire sphere of human life and conduct. She would hallow all the relations of men with the principles of the Sermon on the Mount and bring to bear upon society the vivifying energy of Catholic truth. The supreme interest with which the Catholic regards all the great movements of the day is made manifest in the teaching and policy of the late Pope Leo XIII.

The Catholic citizen, therefore, who understands the aims and spirit of the Church, must be in active sympathy with every movement for the public good. And the more he is imbued with the spirit of religion, the more he conforms in his daily conduct to its teachings, all the more deeply will he be interested in what makes for civic righteousness.

Now, I know of no period in our history when the influence of the "better Catholic" was more needed than to-day. We need him in politics, in business, in social life, in public administration. We need him to stay the tide of political corruption, which, according to so good a friend of America as John Morley, "for the moment obscures the great democratic experiment." Ex-President Cleveland, in a recent address, reviewed our many moral defects as a people and earnestly appealed for a revival of the virtues of good citizenship. President Roosevelt is a strenuous lay preacher of the civic virtues. There is no form of government so much as a republic that demands wisdom and virtue in the people. Universal suffrage requires the individual voter to be, not only a good citizen at the ballot box, but a good citizen all the year round; he must by precept and example spread abroad and actively support, at all times, the principles of civic virtue and honest government. Catholic citizens everywhere should be pre-emi-

nent in this work. Thus can we hope to allay the fears of those who find many discouraging symptoms in the body politic. Every good Catholic citizen should then help "to keep the lid down," not only in New York, but in Philadelphia, and in every town and city of the land. In this way our fellow-citizens will come to understand, as well as we do ourselves, the truth of the saying—"the better the Catholic, the better the citizen."

Let, then, Catholics be first in every good movement for purer and better government in city, State and nation; let them unite with the capable and honest citizens in every neighborhood and village, as well as in the cities, to promote a purer, more generous, more intelligent life; let them set their face like flint against dishonesty, greed, political corruption, maladministration and the tyranny of the political boss, and all will be well with us as a people. Now, in every American community the capable and the good may still be found, and if they can but learn to understand one another, it will not be difficult for them, whatever differences may divide them, to co-operate for the general welfare.

Despite all that has been and may be said, our country remains God's choicest temporal gift to His children, holds the fairest promise of the happiest future, and if an almost uninterrupted course of prosperity and success—which is the hardest thing for an individual or a people to bear—has blinded us to our faults and made us too often rash and careless of the duties and responsibilities of American citizenship, it is not to be imagined that we have lost hope in the future of our country. Let us never forget that the country is paramount to private interests and let us renew our trust in the favor of the Almighty.

---

## THOMAS CHATTERTON, THE BOY POET OF BRISTOL.

By A. J. MCGILLIVRAY

THE intermittent discussions which for well nigh a century waged around the name of Thomas Chatterton as to the authenticity of the poems attributed by him to an imagined monk of the fifteenth century, named Thomas Rowley, left his name to the mercy of a host of critics too prejudiced to fairly judge his character or his poetical works.

It is only about fourteen years ago since the Rev. Walter W. Skeat, LL.D., Fellow of Christ's College, Cambridge, marshalled the proofs of the spuriousness of the Rowley poems and analyzed them with such convincing effect that it would be puerile folly now to maintain their genuineness. Mr. Skeat, also, at the same time, presented in two small volumes the poetical works and letters of Chatterton to the public in a more methodical form and as much as possible, in chronological order, which has done much to redeem them from their former chaos. He has also largely modernized the spurious antique poems by supplying equivalents for old English words, thereby ridding them of their former want of interest or attractiveness to the general public. Interest is now chiefly attached to the strange life of this ill-fated poet, who died in his teens, his double acting as a pretended transcriber of ancient poetry, and writer of modern verses, his extraordinary genius and complex character.

In a small and obscure dwelling on Pile Street, Bristol, one of the chief commercial and manufacturing ports of England, Thomas Chatterton first saw the light on the 20th of November, 1752. It was but three months before this that his father, Thomas Chatterton, Sr., died. Left in his childhood dependent upon a poor widow, who, by her skilled needlework, earned for him and his little sister, her only other child, the bare necessities of subsistence, life at the very outset must have appeared to him in but sombre colors at its best. Not long after his father's death, his mother removed to a house near St. Mary Redcliff Church, "that

mastery of a human hand, the pride of Bristol and the Western land," as described by Chatterton. The office of sexton of this church was held, during the poet's life, by Charles Phillips, his uncle, to whom it had come down through little less than two centuries in the Chatterton family. The young orphan, availing himself of the friendship of his uncle, the sexton, frequently resorted to the Church of St. Mary Redcliff, the church in which he had been baptized, and where his boyish mind, in wondering thought, was often absorbed by the sight of the figures of knights, ecclesiastics, eminent men, the great of bygone times, adorning its altar tombs.

In his fifth year, Chatterton was sent to the Pile Street School, the master of which was Stephen Love. Thomas Chatterton, the poet's father, who had aspired to something higher than being sexton of St. Mary Redcliff, which office he therefore declined, had been teacher of this school at the time of his death. The boy's record in Pile Street School was one of inaptitude to learn, confirming his mother's opinion of him as being extremely stupid, in fact an idiot up to about his sixth year. This opinion was shared by his sister and by Mrs. Edkin, who resided with them. But even before this age he displayed traits of character, afterwards recalled by his sister, which were not only inconsistent with his being such a weakling, but which were the first indications of his strong individuality and ambition. She says, as recorded in the excellent memoir of his life by Mr. Edward Bell, M.A., published in Mr. Keat's volume No. 1, that he would preside as master over his playmates, the latter acting the role of hired servants. She related this to instance his "thirst for pre-eminence." As an evidence of the same strong impulse in the child, she also related that a friend of the family, a manufacturer of earthenware, having promised to present Mrs. Chatterton's children with two little bowls, he was asked "what device he would like to have painted on his." His reply given with "precocious grandiloquence," was, "Paint me an angel with wings and a trumpet to trumpet my name over the world." This anecdote shows that the child was father of the man, notwithstanding the low opinion of his mental powers first held by the Chatterton family.

Between six and seven years he gave the first decisive evi-

dence of his being fit for something better than the "gloomy abstraction" which made him a cause of annoyance and discouragement to his mother. An old music folio in the hands of his mother attracted his attention by its illuminated letters. His interest in it became a sharp contrast to his accustomed listless dreaming, and soon he was able to learn the letters which had so won upon his fancy. A large black letter Bible became his primer by which he soon learned to read. From thenceforth his precociousness was truly marvellous. At eight, when other boys of the same age were laboriously spelling their primers, he was a constant reader with an insatiable appetite for books, and at eleven he was a contributor to Felix Farley's *Bristol Journal*, when the selling of that paper on the streets of Bristol would be an occupation far more seeming for a boy of his age.

From the time Chatterton was able to read, his musings on the sculptured figures with quaint inscriptions which met his eye in St. Mary Redcliff Church acquired greater sway over his ardent imagination. They first awakened in his mind that love for a past age which afterwards became so marked a characteristic of his literary career. Later on in the muniment room of that church he found in some age-rusted chests, neglected parchments covered with the dust of centuries, which inspired his design of reviving the antiquated lore of that munificent age when William Canynge occupied Bristol's civic chair, and Henry VI. and Edward IV. successively reigned as Kings.

At the age of eight, he became a pupil of Colton Hospital, which he attended for about six years. Only the elementary branches of a common school education were taught in this charity school. To a prodigy like Chatterton, eagerly ambitious to take pre-eminence of others, it was a great disappointment to realize, as he did before long, that the education imparted in this school was so meagre, that, according to his own complaints, he could have learned more at home by self-study. He was, from the earliest, self-confident and disdainful of conditions more adapted to less gifted mortals. To the credit of Colton School, it may be stated, however, that cramming was an unknown art there and that it was not an entirely Godless school, like so many of our boasted modern institutions of learning, whose aims never

rise higher than the narrow horizon of this world. That Chatterton failed to profit perseveringly to the end by the little religious instruction which he received in this school may only teach many that disregard for religion is a danger against which the English Church Catechism is an insufficient safeguard.

Colton School was also linked with historical associations, some or all of which must have left their lasting influences upon a mind so susceptible of impressions as that of Thomas Chatterton. Its site was once occupied by a monastery whose walls were wont to echo the mellow voices in prayer and psalms of the Carmelite order of Friars, when the outside world was wrapped in the silence of night. The patter of the monks' feet, once heard through its dimlit corridors, fitting counts for the hour-glass of charity and prayer, unselfish industry, heavenly patience, and heroic sacrifice, ceased when the hostile influences of the Reformation had emptied its cells and converted St. Mary Redcliff into an Anglican temple. On the site once occupied by the monastery was built in later times, a great civic mansion, in which Queen Elizabeth once held court in 1581. Afterwards, Edward Colton, one of Bristol's merchant princes, acquired this mansion and converted it in 1708, into an hospital school, "the Bluecoat school of Bristol." His new environment acted to some extent upon the mind of Chatterton similarly with the associations which clustered around St. Mary Redcliff in drawing his thoughts to the glories of an age which he so ardently admired, for its learning, its chivalry and romance, in contrast to the sordid age in which he lived, as viewed by him in the commercially devoted world of Bristol.

To Thomas Phillips, one of the teachers of Colton School, is attributed some practical development of Chatterton's poetic genius. Mr. Phillips was, himself, a votary of the muse, and under his direction, Chatterton and two or three others of his pupils were induced to engage in a friendly rivalry in the art of verse making, some of which found its way into the columns of Felix Farley's *Bristol Journal*. That Chatterton, himself, regarded Mr. Phillips as a true friend and greatly esteemed him can be inferred from the feeling elegy which he composed after hearing of his death, and which begins:

"No more I hail the morning's golden gleam,  
No more the wonders of the view I sing;  
Friendship requires a melancholy theme.  
At her command the awful lyre I string."

And towards its close he sings :

"Now rest, my Muse, but only rest to weep  
A friend made dear by every sacred tie."

The untoward circumstances surrounding his early childhood, not the least the lack of needed parental training, were adverse formative influences which must always be taken into account in reading the story of his life. Thomas Phillips' friendship was really beneficial to him. If all the others among whom his lot was cast, or with whom he had any relations after leaving Colton Hospital, had been as noble and true as Phillips, it is not hard to believe that his light would not have gone out as it did, in the darkness of hopeless misery.

His powers as a satirist were rather indiscriminately used against his acquaintances in Bristol, having greatly exasperated several, among them Rev. Mr. Catcott, who really deserved better at his hands. There is one notable example, however, of his proper use of sarcasm, as popularly regarded, which must not be omitted. An overzealous church warden had ordered the removal of a beautiful cross from the churchyard of St. Mary Redcliff, where it had been the greatest attraction for more than three hundred years. Chatterton wrote a satire upon this act of vandalism to Felix Farley's *Journal*. It is regarded as his first contribution to that paper and was written when he was in his eighth year.

Those who have accused Chatterton of the improper use of his talents at so early an age, should not forget that he deserves much praise for the good use he had also made of them before he left his native Bristol. Besides composing several poems of a high order of merit, he had made himself remarkable for his unremitting application in the acquisition of knowledge. All his spare pocket money, while attending Colton School was spent by him in the purchase of books, such as Chaucer, Spencer, Collins and others. There is no record of any poet who, at his age, had



written so much. He was an author of many poems of undoubted merit, at an age which the world's other great poets had left well behind before they had written their maiden efforts.

Before he was quite fifteen years, and after he had been nearly seven years in the school of Colton Hospital, Chatterton was apprenticed as a law clerk to John Lambert, a Bristol attorney. In the lawyer's office he continued his literary efforts, using his spare time when not engaged in the routine of clerical work, in the more congenial employment to which he had devoted himself, as a writer of prose and verse. His love of mystery and secrecy did not evidently abate on his entering upon the matter-of-fact duties of a lawyer's clerk.

It was while in Mr. Lambert's office that he palmed off on a credulous public an article written by him for Felix Farley's *Journal*, as an ancient manuscript. It was signed "Dunelmus Bristol-iensis," the signature under which he sometimes masqueraded, and was written on the occasion of the opening for traffic of a new bridge over the Avon, the old one, which had been built in the reign of Henry II., having given way to a new structure. The writing purported to be a copied description of the Bristol Mayor's first passing over the old bridge. The identity of the copyist was soon afterwards discovered when he appeared personally in the office of the *Bristol Journal* and submitted another article for publication. It was about then that the rumor became current that Chatterton had transcribed ancient manuscripts found by his father in a coffer in St. Mary Redcliff, and thereby prevented their being lost to the world. This naturally led to the seemingly interminable discussion by scholars and antiquarians as to the authorship of the writings which Chatterton had attributed to a poet-priest, Thomas Rowley.

This highly imaginative young dreamer became singularly wedded in his thoughts with an age that appealed for interpretation very strongly to his genius. He was drawn gently and with insinuatingly increasing power to a past which seemed to him eloquent of the things for which he yearned, and in which his own age was sadly defective. Keats and Byron, after him, felt a like strange overmastering desire to become a living voice for the Hellenic race. It was such inspiration, which oft has rescued

genius from oblivion, that moved the wizard of the North to make Scottish scenes and tales of romance so familiar to the world in song and story. The indifference of the people of Bristol to the pursuits of literature, amounting almost to scorn for poetry and romance on the part of Rev. Mr. Catcott, an enthusiast in scientific matters, only made Chatterton the more partial to the pictures of his imagination, drawn from a less materialistic age. Very different from Mr. Catcott, appeared to him William Canynge, erstwhile Mayor of Bristol, the founder, and in later years, the priest of St. Mary Redcliff, conceived by him as the patron of letters, and the dispenser of hospitality to the learned and gifted, such as the imagined monk, Rowley. In one of his best antique poems, "The Story of William Canynge," written under the inspiration of the muse which appeared to him in the form of a beauteous maid "with semblance sweet and an angel's grace," he makes Thomas Rowley say of the childhood of Canynge, Chatterton's own childhood forming the picture:

"Straight was I carried back to times of yore,  
Whilst Canynge swathed yet in fleshly bed  
And saw all actions which had been before,  
And all the scroll of Fate unravelled;  
And when the Fate-marked babe appeared to sight  
I saw him eager grasping after light.  
In all his sheepen gambols and child's play,  
In every merry-making fair, or wake,  
I kenn'd a perpled light of wisdom's ray;  
He ate down learning with the wastel-cake.  
As wise as any of the aldermen,  
He'd wit enough to make a mayor at ten."

The boy dreamer was carried by his impetuous genius beyond the bounds of discretion unconsciously. He did not realize that it was anywise wrong to attribute to another, an imagined author less alien to the scene to be commemorated, the sentiments which stirred his own being, when his main object was so praiseworthy, as he deemed the immortalizing of the storied past. By his misleading so many he abused his marvellous powers, but he might have atoned for this boyish erring, even in the short span of his life, if guided by wiser counsel, he had abandoned his deception in time instead of persisting in it until the fear of the discredit

which its admission would bring upon his name was too much for his pride.

His fabricating a great pedigree for the obscure Mr. Burgum of Bristol, who thoroughly believed in its genuineness and paid five shillings for it, can less easily be condoned than his spreading pretended manuscripts among his over-credulous townspeople. The ease with which he was able to gull those upon whom he had at first practised his imposition was a practical encouragement for its continuance. A desire to supply his own wants and to relieve the embarrassed circumstances in which his mother and sister, to whom he was devotedly attached, were left, may have hastened his attempt to negotiate with Dodsley and with Walpole in regard to the Rowley poems. That he rendered himself liable not only to the charge of having erred in judgment, but of having seriously compromised his integrity was most unfortunate, but the great laxity which historical romance had reached in his age is an extenuation of his mistake, whatever motives led to its commission. It required only the dauntless, if unscrupulous, genius of a Chatterton to overleap the moral distinction between the invention of the characters of a story and its presentation by a pretended author.

If he had written the Rowley poems with the purpose of maligning any of the characters mentioned in them, or had wilfully attributed in them immoral or unbecoming sentiments to their fictitious author, he would have deserved indeed the condemnation of posterity. How many authors have more deeply sinned against truth than he and yet have escaped unscathed by public criticism? This much may be said against Chatterton, that while he manifested no guilty animus in the Rowley poems, some of their verses are not fitting language for one whom he calls "a holy monk," but not grossly so considering their context. Romance and war as treated by the genius of Chatterton have never been favorite subjects for the cloister.

The relations between Mr. Lambert and his apprentice were mutually unpleasant, as might be expected from the incompatibility of their ambitions and purposes. It appears the master had not the least sympathy with the literary aspirations of the servant, and that while strictly insistent on his own rights he was

disposed to treat him merely as his drudge. The servant heartily despised the censorship of his overbearing master, but is credited with having faithfully performed all his duties. Pride, according to a confession made by Chatterton himself, in a moment of distraction, was nineteen-twentieths of his nature. It is not hard to conceive, therefore, that the only tie which really bound the apprentice to the office was his love of literary work, for which his clerical duties left him much leisure. He was, however, at last getting daily more impatient with the routine of office work and more ambitious to attain success by his pen. On December 21, 1768, he wrote the following letter to Dodsley, a London publisher :

"SIR—I take this method to acquaint you, that I can so procure Copys of Several Ancient Poems; and an Interlude, perhaps the oldest dramatic Piece extant; wrote by one Rowley, a Priest in Bristol, who lived in the Reigns of Henry 6th and Edward 4th. If these Pieces will be of any service to you, at your Command Copys shall be sent to you by

Yr most obedient servt.

D. B."

This letter remained unanswered as well as one sent by him to the same publisher two months afterwards, in which he stated his discovery of the tragedy of *Ælla*, for the copying of which he asked him to advance him one guinea, the amount asked by the possessor of the manuscript for the privilege of making a transcript of it.

His next scheme for introducing his so-called antique writings to the world was his attempt to gain the patronage of Horace Walpole, the author of the "*Castle of Otranto*," to whom he forwarded a letter and two specimen manuscripts. Walpole graciously replied, asking with model suavity where the Rowley poems could be found, and adding that he should not be sorry to print them, or at least a specimen of them. Chatterton rushed into what seems almost like a net cunningly prepared for him. On receiving Walpole's letter he at once sent him other manuscripts, but these being submitted to his friends, Gray and Mason, they unhesitatingly declared them to be unauthentic, and Walpole's next letter was as frigid and overbearing as his first was courteous and condescending. This was certainly a severe disappointment to Chatterton, who had founded great expectations

upon the first encouraging letter received from Walpole. Whether the latter did right in afterwards completely ignoring him will likely remain an open question, however probable it may appear that if Walpole had extended to him the desired patronage, he would have realized his dreams of greatness instead of sadly yielding so soon to his hapless fate.

In April, 1770, Chatterton's apprenticeship abruptly came to a close, through what may be considered a strategy on his part, it being conceded that the paper writing, which was the cause of his dismissal, was purposely left by him on his desk in order that it would fall into the hands of Mr. Lambert. It was Chatterton's last will and testament, written partly in verse and towards the end in prose, stating that he would die the next day, and making amusing bequests to some of his Bristol acquaintances. During the few days preceding his writing this serio-comic document he had acted with strange caprice among Mr. Lambert's servants and this conduct, though not new to him, together with the discovery of the will, made Mr. Lambert cancel the articles of apprenticeship. Chatterton long before this had decided to try his fortune as a writer in London—that Mecca towards which so many men of genius hasten. Articles from his pen had already appeared in the *Town and Country Magazine*, a London periodical of the first rank, and the state of political feeling in the great metropolis suggested to one so ambitious and self-confident opportunities for the exercise of his talents as a writer.

His friends raised enough money for the expenses of his travel and immediate requirements, and in about a week after the termination of his apprenticeship he left for London with bright hopes and high aspirations which a few months of hard experience dispelled as mocking illusions. At the two places where he lodged in London, first at Walmsley's, a plasterer of Shoreditch, and next at Mrs. Angel's, dressmaker on Brooke Street, Holborn, he applied himself with almost incredulous industry to writing various compositions intended for publication. As a rival of Junius he was a contributor to the *Middlesex Journal*, for which he wrote under the signature of "Decimus," and also a correspondent of the *Town and Country Magazine* and of the *Freeholders' Magazine*. The fair measure of encouragement with which he

first met, stimulated him to such efforts that his prolific pen soon produced abundant matter for the press, which was readily accepted. In a happy vein he wrote letters to his mother and sister, promising presents, mentioning china, silver fans and fine silk. But his second month in London suddenly arrested his brief but hard-earned success, and rudely awakened him from his happy dreams. His "Excellente Balade of Charity," one of his pseudo-antique productions which he had sent to the *Town and Country Magazine*, was refused publication. His political articles, which pandered to the popular passions, had at last to be discounted for fear of the party in power, so that he was usually paid only a shilling for each article, and eighteen pence for one of his songs. Some of his contributions were also held in reserve and remained unpaid. His financial embarrassment seems to have stung his sensitive soul and rendered him utterly despondent in the presence of want and starvation. Was he too proud, even then, in his suffering and humiliation, to yield to the discipline of the cross and seek the refreshment promised the weary and heavy-laden? Or did he feel any of the inspiration which made Charles McKay write:

"Hope on, hope ever, though to-day be dark,  
The sweet sunburst may smile on thee to-morrow;  
Tho' thou art lonely, there's an eye will mark  
Thy loneliness and guerdon all thy sorrow!  
Tho' thou must toil 'mong cold and sordid men,  
With none to echo back thy thought or love thee,  
Cheer up, poor heart! thou dost not beat in vain,  
For God is over all, and Heaven above thee—  
Hope on, hope ever."

The belief that he was sustained in the extremity of his troubles by such Christian hopes and sentiments is discouraged by some of his writings, particularly his poem on "Happiness" which savors so much of infidelity, a likely consequence of his pride, as well as by the rash act that terminated forever his eager "gasp-ing after light." According to a footnote by Dr. Gregory, published in Mr. Bell's memoir, he wrote, although perhaps merely from youthful petulance, to Mr. Catcott that he was not a Christian, some time after leaving Bristol.

An undated manuscript in his handwriting and signed by

his name, preserved in the British Museum, gives his belief as follows :

"That God being incomprehensible it is not required of us to know the mystery of the Trinity, etc.

"That it matters not whether a man is a Pagan, Turk, Jew, or Christian, if he acts according to the religion he professes.

"That if a man leads a good moral life he is a Christian.

"That the stage is the best school of morality, and that the Church of Rome, some tricks of Priestcraft excepted, is certainly the true church."

His poem, "The Resignation," evidently written in suffering, presents him in a better light. It does not appear when it was written, but it seems so appropriate in connection with his suffering days in London, that to omit it would leave a blank which no other of his poems could fill as well.

#### THE RESIGNATION.

"God, whose thunder shakes the sky,  
Whose eye this atom globe surveys,  
To thee, my only rock, I fly,  
Thy mercy in thy justice praise.

The mystic mazes of thy will,  
The shadows of celestial light,  
Are past the power of human skill,—  
But what the Eternal acts is right.

O teach me in the trying hour,  
When anguish swells the dewy tear,  
To still my sorrows, own thy power,  
Thy goodness love, Thy justice fear."

"If in this bosom aught but Thee  
Encroaching sought a boundless sway,  
Omniscience could the danger see,  
And Mercy look the cause away.

Then why, my soul, dost thou complain?  
Why, drooping, seek the dark recess?  
Shake off the melancholy chain,  
For God created all to bless.

But ah! my breast is human still;  
The rising sigh, the falling tear,

## THE CHAMPLAIN EDUCATOR

My languid vitals feeble will,  
The sickness of my soul declare.

But yet with fortitude resigned,  
I'll thank the inflictor of the blow;  
Forbid the sigh, compose my mind,  
Nor let the gush of misery flow.

The gloomy mantle of the night,  
Which on my sinking spirit steals,  
Will vanish at the morning light  
Which God, my East, my Sun, reveals."

These beautiful lines revealed the deeper undercurrent of the poet's thoughts, his better self, in marked contrast to the erratic but uncertain aspects of his character. Our judgment on such a complex being should, after all, be given in a sigh or written in sand. The critics, who have been at pains to pick faults in his work and condemn him for his vices, real or imagined, have been compared by some to owls "mangling a poor dead nightingale." They seem certainly to have forgotten that but for his one irreparable act, a heinous crime if committed in his senses, one so young and gifted might have lived to redeem all the faults of which they have accused him.

When his pen had failed him, he wrote his Bristol acquaintances, Dr. Barrett and Mr. Burgum, for their influence in obtaining a place as an assistant surgeon on board an African trader, and when he had waited in vain for an answer, it seems that his mind became unhinged by nervous prostration ending in settled despair. Disdaining all labors unsuited to his self-esteem he would not ask for alms nor even accept hospitality. Locking himself in his bedroom, he committed suicide on the 24th of August, 1770, by taking arsenic. From the stifling chamber of suffering and disgrace on Brooke Street, Holborn, to a pauper's grave on Shoe Lane, where all that was mortal of poor Chatterton was laid, seemed not a wide transition. Between the divine afflatus of the poet and the despairing thoughts of a suicide was an immeasurable chasm.

Chatterton has been referred to by some of his acquaintances as "the mad genius of Bristol." That was but one of the penalties,



perhaps, of his being a born genius. Does it not seem one of the dispensations of Providence that youth is not equipped with the powers of the great which it would be so apt to abuse?

Between ten and eleven, this strange boy with the flashing grey eyes and prepossessing face, very reserved, willful, undisciplined, but affectionate, began to write poetry, and while some of his first efforts are of the common order, not a few of them are of surprising merit. Of his acknowledged poems, his "Elegy on the death of Thomas Phillips," "Heccar and Gaira," "Resignation," a political satire; "The Death of Nicon," and "The Resignation," possess undoubted strength and originality. Others acknowledged are much inferior, and some of them reflect upon his morals, one such being partly suppressed on that account, in Keat's edition. A few others might better have gone into the limbo of oblivion also.

The unacknowledged poems written by him, but attributed to the fictitious monk, Rowley, contrary to the amenities of literature, are regarded as superior to his acknowledged poems, in strength, harmony and sustained power. The first of these composed by him, "Elinour and Juga," was written when he was but twelve years old. His "Ælla," a dramatic poem; "The Storie of William Canynge," "The Unknown Knight," "The Tournament," and "Goddyn," a dramatic poem, possess rare merit. But if he had been more patient, wisely restraining for greater achievements his ceaseless energy, he might have far excelled the best he has produced. Nearly all the world's great poets have "made haste slowly" to reach the heights. Although he has not communed so closely with Nature in all her scenes of loveliness and splendor, as some great poets of riper years, the sweet sound of his lyre was often invoked by her with more than happy effect. The following stanzas from "Ælla," the one an imagery of Morning, the other of Spring, illustrate a lavish power of description:

"Bright sun had in his ruddy robes been dight,  
From the red East he flitted with his train;  
The Houris drew away the gate of Night;  
Her sable tapestry was rent in twain;  
The dancing streaks bedecked Heaven's plain,  
And on the dew did smile with skimming eye  
Like gouts of blood which do black armour stain,

Shining upon the bourn which standeth by;  
 The souldier stood upon the hillis side.  
 Like young enleaved trees which in a forest bide.

The budding floweret blushes at the light,  
 The meads besprinkled with the yellow hue,  
 In daisied mantles is the mountain dight,  
 The fresh young cowslip bondeth with the dew;  
 The trees enleafed, into heaven straight,  
 When gentle winds do blow, to whistling din is brought.

The evening comes, and brings the dews along,  
 The ruddy welkin shineth to the eyne,  
 Around the ale-stake minstrels sing the song,  
 Young ivy round the door post doth entwine;  
 I lay me on the grass, yet to my will  
 Albeit all is fair, there lacketh something still."

Redcliff churchyard now contains his mortal remains, it is believed, there being a tradition that they have been transferred to that place at the desire of his uncle, Charles Phillips. A monument to his name is there erected, with an inscription whose words were written by the poet's own tireless hand, being contained in that strange last Will and Testament which he wrote on the 14th of April, 1770. If his sweet and harmonious lyre had not been so early silenced by the malign influences of fate, his body might have found a resting place in the Poet's Corner, Westminster Abbey.

The most fitting ending to this story of a great but misguided genius is the inscription on his monument, which reads:

"To the memory of Thomas Chatterton. Reader! Judge not. If thou art a Christian, believe that he shall be judged by a superior Power. To that Power alone is he now answerable."

## VERONA

BY CHARLES H. A. ESLING, A.M., LL.D.

Madonna Verona in majesty seated,  
The Adige a silken-clad page at thy feet,  
All graces and charms have as courtiers competed,  
To bring thee the tributes for loveliness meet.

Venetia's fair daughter, thy face is thy mother's,  
She Venus of cities and queen of the sea,  
As love that thy beauty's engendered in others,  
Thou art her soul wafted from wave unto lea.

Thou luredst from England the soul of Will Shakespere,  
And crowned him at court with thy laureate's bays,  
And never did knight for his lady-love break spear  
With heart more aflame than his in thy ways.

How he peopled thy marts, thy courts and thy palaces  
With his gallants and pages and ladies and lords,  
And heard 'neath thy moonlit and love-haunted trellises  
Tales as the nightingale's plaintive accords.

And left us the record in musical measure,  
That makes thy name magic to uttermost clime;  
Of all thy proud story *his* page is earth's treasure,  
The saddest and sweetest of love tales of time.

And I, as the latest and least of thy minstrels,  
A wanderer feigning his foot-prints to tread,  
Would flute at thy gates as the chorus of wind trills  
When lutes of the Maytide wake Flora a-bed.

Ah! who is thy Juliet all sympathy hearting?  
She is one with thyself in the beauty that thralls;  
Like Romeo banished, I sigh from thee parting;  
There's no world, Verona, outside of thy walls.

## SHAKSPERE'S CRITICISM OF LIFE SUGGESTED

“AND when by degrees we have become familiar with the inexhaustible resources of his genius, there is scarcely a want in the mind or the affections, that need no higher than human succor, which will not find in one or other of his works that which will sooth suffering, strengthen good desires, and present some majestic example to copy.” So Cardinal Wiseman ventured to write.

We go to good writers to learn from them. Nor can we lightly put their words aside. Are they speaking thoughtfully who thus speak for poetry? Think. What has fed imagination and made the young wish for some state where they would have riches and power, to use for good; or where they could adventure their own lives to save the imprisoned, the enchanted, the tormented, the weak? What has given

**For miserable aims that end with self?"**

Digitized by Google

There are aspects of poetry which seem shadowy and far removed. But a great dramatist, at least, cannot but be near our living interest in others, our sorrows and our joys. *His* poetry, anyway, must largely be a criticism of life. In our mutual relations with one another, he cannot but be to those who know him, a teacher, an inspirer, a guide, a help by which there is best in him, and most ennobling, of thoughts wide, generous, bold, and triumphing in the absolute good, whether that be, in this world, successful or no.

Mind, poetic feeling is not action. And action is the test of earnestness. But of all mental interests there is none that may more truly widen sympathy than good dramatic poetry. Of it, is pre-eminently true what was said of literary education generally; that it tends to make life more interesting; it certainly gives occupation, not to say pleasure, which money cannot buy; nor its loss rob us of. Further, as Father Faber says, reading is our neighbor's friend, for it saves him—or her—from our gossip, from our ill-natured words, and from detractions, that vice of chatters and their empty brains.

Not every good writer is liked by all. But really Shakspeare is very interesting. As a priest critic said—Father Kolbe, of Capetown—sometimes one is ready to rebel, and to say I don't believe there is so much in him. Then one goes back to the plays and each time is overcome.

"What king has he not taught state? . . . What maiden has not found him finer than her delicacy? What lover has he not outloved? What sage has he not outseen?"\*

And so, after reflecting, we come back to the Cardinal, in whose career of ecclesiastical statesmanship and charity, literature and scholarship bewailed their loss; and we are prepared to find in Shakspeare what very serious minds find there, minds that think deepest, hearts that feel most keenly, natures most sensitive to good taste.

As a drama of suffering *Othello* is most obvious. Here you have a man unbookish, though a good soldier and general, married to a wife much younger, and then fallen in the plottings of the most disloyal of knaves, who puddles his leading clear spirit and

---

\* Emerson.

out of the bitterness and unbelief of a hardened heart makes Othello disbelieve the gentle Desdemona; more than that, makes him murder her.

They declare that this dark-skinned warrior of long years' service must have used charms to win the affection of this Venetian Senator's daughter, one filling her dead mother's place in attention to household affairs, accomplished chiefly in her music, dancing, and needlework.

Her husband acknowledges :

"Rude am I in my speech,  
And little bless'd with the soft phrase of peace;  
For since these arms of mine had seven years' pith,  
Till now some nine moons wasted, they have used  
Their dearest action in the tented field,  
And little of this great world can I speak,  
More than pertains to feats of broil and battle,  
And therefore little shall I grace my cause  
In speaking for myself. Yet . . .  
I will a round unvarnish'd tale deliver  
Of my whole course of love; [by] what drugs, what charms,  
What conjuration and what mighty magic,

. . . . .  
I won his daughter. . . . .

. . . . .  
Her father loved me; oft invited me;  
Still question'd me the story of my life,  
  the battles, sieges, fortunes,  
That I have passed.  
I ran it through, even from my boyish days,  
To the very moment that he bade me tell it;  
Wherein I spake of most disastrous chances,  
Of moving accidents by flood and field,  
Of hair-breadth 'scapes i' the imminent deadly breach,  
Of being taken by the insolent foe  
And sold to slavery. . . . .

This to hear  
Would Desdemona seriously incline:  
But still the house affairs would drawn her thence:  
Which even as she could with haste dispatch  
She 'd come again and with a greedy ear  
Devour up my discourse. . . . .

I . . . .  
 . . . . often did beguile her of her fears,  
 When I did speak of some distressful stroke  
 That my youth suffered. My story being done,  
 She gave me for my pains a world of sighs;  
 She swore in faith 'twas strange, 'twas passing strange,  
 'Twas pitiful, 'twas wondrous pitiful:

She loved me for the dangers I had passed;  
 And I loved her that she did pity them.  
 This only is the witchcraft I have used:  
 Here is the lady; let her witness it."

The gentle Desdemona, as she is often called, in her innocent enthusiasm and self-abandonment, has the respect and admiration of soldiers, the careful love even of rough attendants—of all but one. For this evil spirit, Iago, Othello's stories were but,

"Bragging and telling her fantastical lies."

He watches the pair as Satan watched Adam and Eve. And he planned their ruin. Yet how honored should have been their love. Even the young wife almost a child, who says:

"My heart's subdued  
 Even to the very quality of my lord."

And

"I saw Othello's visage in his mind,  
 And to his honours and his valiant parts  
 Did I my soul and fortunes consecrate."

And, Othello, though he feels that without Desdemona

"Chaos is come again."

Yet can say to his masters of the Venetian Senate,

"Heaven defend your good souls that you think  
 I will your serious and great business scant  
 For she is with me."

The dreadful Iago judged that Othello and Desdemona would neglect all else for each other. He does not allow for virtue and judges others by himself. But he has fearful power over Othello. And now all is changed. The passionate Moor can strike Desdemona, can even insult her.

"Is this the nature  
Whom passion could not shake?"

And when he has murdered his wife :

"Methinks it should be now a huge eclipse  
Of sun and moon, and that the affrighted globe  
Should yawn at alteration."

But in a moment the madness of his delusion passes. He sees the wickedness of Iago, but cannot understand.

"Will you, I pray, demand that demi-devil,  
Why he hath thus ensnared my soul and body."

A murderer Othello was. Not for a moment do we confuse right and wrong in Shakspeare.

We do not there,

"With half open eyes  
Tread the borderland dim  
Twixt vice and virtue."

But we are left with such a sense of pity that we know not whether to have indignation or sorrow.

The Messenger of State asks :

"Where is this rash and most unfortunate man?"

He himself answers :

"That's he that was Othello: here I am."

"What shall be said to thee?"

"Why, anything;  
An honourable murderer, if you will;  
For naught I did in hate.

Soft you, a word or two before you go.  
I have done the state some service, and they know it.  
No more of that. I pray you, in your letters,  
When you shall these unlucky deeds relate,  
Speak of me as I am; nothing extenuate,  
Nor set down aught in malice: then must you speak  
Of one that loved not wisely but too well;  
Of one not easily jealous but being wrought  
Perplex'd in the extreme; of one whose hand,  
Like the base Indian, threw a pearl away



Richer than all his tribe."  
 " . . . of one whose subdued eyes,  
 Albeit unused to the melting mood,  
 Drop tears as fast as the Arabian trees  
 Their medicinal gum."

And before it came to this, when after struggling again and again in the nets of his tormentor, again and yet again he would burst them, and strive to be himself—but the poisoned meshes once more used to enwrap him, paralyze, and after madden him—then, almost at the moment of his deed of fury, he could utter a last cry,

"But yet the pity of it, Iago! O Iago, the pity of it, Iago."

Shakspere, himself, speaks of the "drops that sacred pity hath engendered."

Othello is wrong; in sin. But let him that is without sin cast a stone—at the sinner. The sense of that remains with us.

As to his suicide that seems but a dramatic event, to show the greatness of his feeling, the ruin of his mistakes and his miserable deed. We are not called on to judge it morally.

It is but acting out his thought, to be impressed on us:

"In my sense 'tis happiness to die."

The only thing one may add is that for some, like Charles Kingsley, *Othello* is unbearable. He could not read it. And Dr. Johnson adds to the scene of this murder: "I am glad I have finished the revision of this dreadful scene; it is not to be endured." Yet that horror is not, of course, the real tragedy. What is heart-breaking is the cruel misunderstanding—

"To be wrath with one we love  
 Doth work like madness in the brain."

We are left with such a longing that these things need not be; with such admiration for what is beautiful and true, with such pity and not with sentimentality, but with good resolve. And perhaps, even here, it may not be unfitting to recall Wordsworth's,

"Soothing thoughts that spring  
 Out of human suffering.

Indeed his calm mind had made this play

. . . . . preëminently dear;  
 . . . The gentle lady married to the Moor."

Perhaps, too, if one carries one's mind beyond this life, after watching those swept away in the great tempest of our mortal lot—and this, Shakspeare leaves one free, ready to do; even if he does no more than allow the way to remain open—then one adds,

"Somewhere surely afar  
 In the sounding labour-house vast  
 Of being is practised that strength  
 Zealous, beneficent, firm."

Such is he that was Othello.

And the wonder-worker had drawn a life story like his, out of a commonplace little account of a jealous husband, who, to conceal his crime, pulled down the room over the dead body of his murdered wife.

It is such a contrast as there is between *Hamlet* in Shakspeare, with dying lips adjuring his friend:

"If thou didst ever hold me in thy heart,  
 Absent thee from felicity awhile  
 And in this harsh world draw thy breath in pain  
 To tell my story,"

and the Hamlet of the old source, getting over his troubles, marrying twice and settling down comfortably—natural, but not the way to show how much men can feel, and how really; and what are the effects of the tragedies of life.

Shakspeare can see into the life of things when he does not let goodness always find reward in comforts of worldly success. Through pain and trial men succeed, in some truer sense; though they seem to fail. That law seems everywhere; you must take trouble, even if trouble in another sense does not come to you. Men are not moved to great good by the sight of easy-going happiness. And for ourselves, did not twelve dare to say that to have everything going comfortably is a man's greatest misfortune; for it needs no more than that to expose him to the danger of eternal damnation?

Another figure, unreasonable and unself-mastered, who makes his own misery, as his wicked daughters say, is King Lear. He

storms against both the evil and the good around him, happier in this than Othello; that he knows for certain who are the wicked, but he lays waste and devastates in the tempest of his passions all the social life wherein he moves, and he sees all a desert.

Who will wonder, when, suddenly, daughters to an imperfect old man—as in the cruelty of bare justice we might, out of cold hearts and therefore muddy understandings, describe Lear to be—to whom he has been the kindest of fathers, take advantage of his having given up to them his kingly powers, and turn the old man out into the storm?

In his agony, surprised, indignant and outraged by what is sharper to him than serpent's tooth, a thankless child, the old huntsman king, as unused to weep as the warrior Othello, cries out to one of these wicked daughters:

"Life and death! I am ashamed  
That thou hast power to shake my manhood thus;  
That these hot tears which break from me perforce,  
Should make thee worth them. . . .

O, let me not be mad, not mad, sweet heavens!  
Keep me in temper: I would not be mad."

And the second daughter reveals a viciousness not less selfishly merciless than the first. From one to the other he turns. But they are wolfish creatures. The old man, their father, has madly driven away his youngest faithful daughter; and he opens his heart in vain to those whose indifference and insults pierce him through.

He is, indeed, but a child before the power of their cold contempt. It is Othello again with Iago—"we are in this mortal world."

"I prithee, daughter, do not make me mad:  
I will not trouble thee, my child; farewell:  
We'll no more meet, no more see one another:

But yet thou art my flesh, my blood, my daughter;  
Or rather, a disease that's in my flesh,  
Which I must needs call mine.

. . . . .  
Yon heavens give me that patience, patience I need!  
You see me here, ye gods, a poor, old man,

As full of grief as age; wretched in both!  
 If it be you that stir these daughters' heart  
 Against their father, fool me not so much  
 To bear it tamely; touch me with noble anger,  
 And let not women's weapons, water drops,  
 Stain my man's cheeks! No, you unnatural hags,  
 I will have such revenges on you both,  
 That all the world shall—I will do such things,—  
 What they are, yet I know not; but they shall be  
 The terrors of the earth. You think I'll weep;  
 No, I'll not weep:  
 I have full cause of weeping; but this heart  
 Shall break into a hundred thousand flaws,  
 Or ere I'll weep. O fool, I shall go mad."

He escapes from them out into the night, and goes he knows not whither. His heart-struck injuries are, indeed, making him mad. But these women, the most wicked Shakspeare has revealed—even Lady Macbeth refrained from murdering her victim guest, for that he resembled her father, as he slept—they close their house, even as their hearts:

"To wilful men  
 The inquiries that they themselves procure  
 Must be their schoolmasters. Shut up your doors."

"Is there any cause in nature that makes these hard hearts?"

Alas! "we are in this mortal world."

And as Lear's madness comes when, as he thinks wildly, the wickedness of all men stands revealed, he echoes our thoughts concerning himself—a cry, not a boast—

"I am a man  
 More sinned against than sinning.

The tempest in my mind  
 Doth from my senses take all feeling else,  
 Save what beats there. Filial ingratitude!  
 Is it not as this mouth should tear this hand  
 For lifting food to 't?

In such a night  
 To shut us out! Pour on: I will endure.  
 In such a night. O Regan, Goneril!

Your old kind father, whose frank heart gave all,—  
O that way madness lies; let me shun that;  
No more of that."

Out of his good heart he draws the lesson of suffering, the thought of the suffering of others:

"Poor naked wretches, wheresoe'er you are,  
That bide the pelting of this pitiless storm,  
How shall your houseless heads and unfed sides,  
Your loop'd and window'd raggedness, defend you  
From seasons such as these! Take physic, pomp;  
Expose thyself to feel what wretches feel."

What manifestations of good are here in this tempest of evil—  
Kent becomes more gentle; Cordelia, without her pride of self-confidence; Gloucester's repentance; Lear's self-knowledge, and Edgar, too,

"A most poor man, made tame to fortune's blows;  
Who, by the art of known and feeling sorrows,  
Am pregnant to good pity."

The storms of life over, we are thankful for peace.  
Cordelia reads of the older dog-hearted daughters:

"And now and then an ample tear trill'd down  
Her delicate cheek: it seem'd she was a queen  
Over the passions; who most rebel-like  
Sought to be king o'er her.  
Once or twice she heav'd the name of 'father'  
Pantingly forth, as if it press'd her heart;  
Cried 'Sisters! sisters! shame of ladies! sisters!  
Kent! father! sisters! What, i' the storm? i' the night?  
Let pity not be believed!'  
Then away she started  
To deal with grief alone."

She seeks out the poor distressed Lear; with his madness wearing away, in the helplessness of his clearer moments he remembers he turned Cordelia adrift; and

"These things sting  
His mind so venomously, that burning shame  
Detains him from Cordelia."

Exhausted utterly at last he sleeps; and she watches, as he awakes:

*Cord.*— How does my royal lord? How fares your majesty?

*Lear*— You do me wrong to take me out o' the grave:  
Thou art a soul in bliss; but I am bound  
Upon a wheel of fire that mine own tears  
Do scald like molten lead.

*Cord.*— Sir, do you know me?

*Lear*— You are a spirit, I know; when did you die?

*Cord.*— Still, still, far wide!

*Doctor*—He's scarce awake; let him alone awhile.

*Lear*— Where have I been? Where am I? Fair daylight?  
I am mightily abused. I should e'en die with pity,  
To see another thus. I know not what to say.  
I will not swear these are my hands: let's see;  
I feel this pin prick. Would I were assured  
Of my condition!

*Cord.*— O, look upon me, sir,  
And hold your hands in benediction o'er me:  
No, sir, you must not kneel.

*Lear*— Pray, do not mock me:  
I am a very foolish fond old man,  
Fourscore and upward, not an hour more or less;  
And to deal plainly,  
I fear I am not in my perfect mind.  
Methinks I should know you, and know this man;  
Yet I am doubtful; for I am mainly ignorant  
What place this is; and all the skill I have  
Remembers not these garments; nor I know not  
Where I did lodge last night. Do not laugh at me;  
For, as I am a man, I think this lady  
To be my child, Cordelia.

*Cord.*— And so I am, I am.

*Lear*— Do your tears wet? Yes, 'faith. I pray, weep not;  
If you have poison for me, I will drink it.  
I know you do not love me: for your sisters  
Have, as I do remember, done me wrong:  
You have some cause, they have not.

*Cord.*— No cause, no cause.

*Doctor*—Be comforted, good madam: the great rage,  
You see, is kill'd him: and yet it is danger  
To make him even o'er the time he has lost,  
Desire him to go in; trouble him no more  
Till further settling.

*Cord.*— Will 't please your highness walk?  
*Lear*— You must bear with me:  
 Pray you now, forget and forgive: I am old and foolish."

With intensity of emotion, in agony of affection Lear, in his weakness, clings to his daughter whom he has found again, and whom he finds all forgiveness, all love.

"Have I caught thee?  
 He that parts us shall bring a brand from heaven,  
 And fire us hence like foxes."

It is almost as if Othello had one more chance, and Desdemona were restored, and the rest of the world were nothing, so he could prove the longing of his whole soul, and undo the past.

*Cord.*— Shall we not see these daughters and these sisters  
 Whose army held Lear and Cordelia prisoners?  
*Lear*— No, no, no, no. Come, let's away to prison:  
 We two alone will sing like birds i' the cage:  
 When thou dost ask me blessing, I'll kneel down,  
 And ask of thee forgiveness; so we'll live,  
 And pray, and sing, and tell old tales, and laugh  
 At gilded butterflies, and hear poor rogues  
 Talk of courts; and we'll talk with them too,  
 Who loses and who wins; who's in, who's out;  
 And take upon 's the mystery of things,  
 As if we were God's spies: and we'll wear out,  
 In a wall'd prison, packs and sects of great ones,  
 That ebb and flow by the moon.

But Cordelia is hanged in the prison. And as Lear dies, well may it be said:

"Vex not his ghost: O, let him pass; he hates him much  
 That would upon the rack of this tough world  
 Stretch him out longer."

(*To be continued.*)

## MILTON'S L'ALLEGRO, IL PENSEROSO AND LYCIDAS

### L'ALLEGRO AND IL PENSEROSO.

John Milton was born in London in 1608. He was educated at Christ's College, Cambridge, where he graduated in 1632, when he was twenty-four years of age. While yet a student, he wrote several of his shorter poems, and the hymn "On the Morning of Christ's Nativity." Between 1632 and 1638, years spent at his father's country seat at Horton, Buckinghamshire, he wrote "Arcades," "Comus," "Lycidas," "L'Allegro" and "Il Penseroso." In 1638 he visited France and Italy, returning to England in the following year. From that time until after the Restoration of Charles II., in 1660, he published no poetry, but was actively engaged in political controversy, or occupied with his official duties as Latin secretary to Cromwell. His greatest work, "Paradise Lost," begun in 1658, was published in 1665. "Paradise Regained" and "Samson Agonistes" were both published in 1671. He died in 1674.

Milton's education was the highest the times afforded, and his close application to his studies made it careful and thorough. He spent seven years at Cambridge University where, from his personal beauty and fastidious habits, he was called, "The lady of Christ's," referring to his particular college.

His university course was followed by five years more of study and literary work at Horton, where he was surrounded with all the influences of a refined and well-ordered Puritan household of the better class. The net result of this education, combined with the highest poetic talent, was that Milton proved himself, if not the greatest, certainly the most scholarly and most truly classical of the English poets. His learning, however, appears in his poetry in the form of a fine and chastened result, and is not paraded for effect, or used in laborious allusion and pedantic citation.

"L'Allegro" and "Il Penseroso" were written about the time when John Hampden refused to pay "ship-money" and so precipi-



tated a crisis between the constitutional rights of the subject and the arbitrary power of a would-be despotic monarch. The time was approaching when every man in England would be called upon to side with the King or with the Parliament. The Puritan element, to which Milton belonged, formed the bulwark and strength of the Parliamentary party; while the Cavaliers, as the supporters of the cause of the crown came to be called, were in life and character the antitheses of Puritanism. Hence, it is widely accepted by commentators that Milton in "*L'Allegro*" sought to picture the life of a Cavalier, and in "*Il Penseroso*" that of a Puritan gentleman. While the design of the two poems lends itself to this hypothesis, there is nothing in either of them to show that they were intended to be interpreted in this restricted sense. Rather are we inclined to the opinion that their intent and purpose was universal. Much less is there room to suppose that they indicate a possible wavering of the poet's allegiance to Puritanism, as his life in this regard was consistent and firm from beginning to end, before and during the period of the Commonwealth and after the Restoration. It is possible, nay probable, however, that the daily contrast before his eyes of the gay, pleasure-loving life of the Cavalier with the "hodden gray" existence of the average Puritan inspired the companion pictures presented in "*L'Allegro*" and "*Il Penseroso*."

It is probable that Milton gave Italian titles to these two poems because there are no English equivalents that are exactly applicable to his ideals, and because he was perfectly familiar with the niceties of the Italian language, as evidenced in his Italian poems. "*L'Allegro*" is generally interpreted as "The Cheerful Man" and "*Il Penseroso*"—which seems to be a corrupted form for "*Il Pensieroso*"—as "The Thoughtful Man," neither of which English titles conveys with precision to the mind of the reader the idea or image which the poet had in mind and so distinctly portrays.

Each poem describes the pursuits and pleasures of twelve hours. The introduction of the first poem pictures *L'Allegro* apostrophizing Mirth (Euphrosyne, one of the Graces) and beseeching her to come, along with her attendants, Jest, Jollity, Laughter, Sport and Liberty, and permit him to join their pleasure-loving company (ll. 1-40). Then follows a description of the pleas-

ures of rural life—the morning song of the lark, the lively crowing of the cock, the music of the hunter's horn; the laborers in the field are observed at their various tasks; the landscape, with its everchanging beauties, delights the eye; when the day's tasks are over the rustics gather round the cottage fire and while away the evening with the simple stories of folk-lore until bed-time (ll. 41-116). The charming features of rustic life, are succeeded by a description of the scenes and pleasures of town and castle—the tournament, the theatre, the wedding festival, music and song (ll. 117-150). The conclusion and explanation (ll. 151-152).

On the other hand "*Il Penseroso*" starts out in the early evening hours; apostrophizes and welcomes Melancholy and her pale companions, Peace and Quiet, spare Fast and retired Leisure, Silence and Contemplation (ll. 1-54). The link that binds the two poems together so as to form a literary unit is found in the first ten verses. *Il Penseroso* then wanders out into the quiet night; he listens to the song of the nightingale, or, as he walks in the moonlight, hears the far-off sound of the curfew (ll. 55-84). Returning to the privacy of his chamber he spends the evening in the contemplation of the great tragedies of antiquity, or devotes the later hours of the night to the study of the mysteries of life and immortality (ll. 85-120). With the break of day he betakes himself to some quiet nook in the woods, or listens, under the "high-embowed roof" of church or cathedral, to the ecstatic music of full-voiced choir and pealing organ (ll. 121-166). Finally, he expresses the hope that the last years of his life may be spent in some peaceful hermitage in sublimest studies (ll. 167-174). The conclusion and explanation (ll. 175-176).

Thus the Cheerful Man and the Thoughtful Man each finds his own peculiar pleasures and enjoyments in life—the former through the instrumentality of the senses, the latter through the intellect and soul. It is discernible from the actual sequence of "*Il Penseroso*" from "*L'Allegro*," as well as from the more conspicuous subjectiveness in the treatment of the former that the poet's sympathies were on the side of the life of seriousness.

While the two poems are substantially in marked contrast with each other, they are also essentially complementary of each other, forming in their combined purpose and effect a perfect and beau-

tiful literary unit. In the analysis of them already given the parallelism of structure and treatment is made plain. It seems to have been the evident intention of Milton to depict in each his own feelings, viewing life from two different standpoints.

As he reads "*L'Allegro*," the student will notice the splendid antithesis that forms the introduction. From the contemplation of the picture of "loathed Melancholy" to that of "heart-easing Mirth," is like emerging from the "dark Cimmerian desert" into the light and flower-scented air of a deep spring day. It is interesting to compare this passage with that which forms the introduction to "*Il Penseroso*"; also to compare the "loathed Melancholy" of "*L'Allegro*" with "divinest Melancholy" of "*Il Penseroso*"—always bearing in mind that the poet is painting from the viewpoint of two different personages, namely "The Cheerful Man" and "The Thoughtful Man."

It may be said that Melancholy is a favorite theme with the poets, most of whom picture her as she appears in "*Il Penseroso*" rather than as the dismal daughter of Misery or Despair, as she is depicted in "*L'Allegro*."

It is thus Fletcher alludes to Melancholy in his play, "*Wife for a Month*":

"Nothing but sad and silent melancholy,  
Laden with griefs and thoughts, no man knows why neither."

And thus Ben Jonson in "*Every Man in His Humor*":

"Oh, it's your only fine humor, sir; your true melancholy breeds your perfect fine wit, sir; I am melancholy myself, divers times, sir, and then I do no more but take pen and paper presently, and overflow you half a score or a dozen of sonnets at a sitting."

And thus Milton:

"But, hail, thou goddess, sage and holy  
Hail, divinest Melancholy!  
Whose saintly visage is too bright  
To hit the sense of human sight,  
And therefore to our weaker view  
O'erlaid with black, staid Wisdom's hue."

It is the Melancholy that inspires deep thinking and high purpose rather than that which induces mental and bodily ruin.

The picture presented of rural life in England is most charming in its completeness of detail and fidelity to nature. The English landscape by day as it is depicted in "L'Allegro" should be compared with the solemn beauties of the night as described in "Il Penseroso"; in like manner should be noted the pleasures of the fireside and family circle in which The Cheerful Man delights, and the intellectual pursuits and psychical researches to which The Thoughtful Man gives himself in the seclusion of his "high lonely tower." Thus the student to gain an intimate acquaintance with these two gems of poesy should read and critically discover for himself the parallelism of structure and treatment, which has already been referred to, running through both.

It is quite evident that Milton was not free from those contradictions of character found so conspicuously in persons of great genius. It is difficult sometimes to reconcile Milton the poet with Milton the controversialist. In his poetry he is eminently Universal—sometimes even Catholic in its more restricted and religious sense; in his controversial writings he is narrow-minded and bigoted. His political and religious sentiments as therein displayed were of the extremest and most violent character. He would have done away with episcopacy and the remnants of Catholic ritual retained by the English establishment, reduced the service of worship to a reading of the Bible, torn down the crucifix and church ornaments, and smashed the stained glass windows of cathedral shrine, and yet he could write as he has written in "Il Penseroso":

"But let my due feet never fail  
To walk the studious cloisters' pale  
And love the high-embowéd roof,  
With antique pillars massy proof,  
And storied windows richly dight,  
Casting a dim religious light:  
There let the pealing organs blow  
To the full-voiced choir below,  
In service high and anthems clear,  
As may with sweetness through mine ear,  
Dissolve me into ecstasies,  
And bring all heaven before mine eyes."

Speaking of the language and versification of these poems,

one commentator very aptly and tersely says: "The rhymes are perfect, the rhythm faultless, the diction flowing and melodious, the imagery rich and picturesque, and the epithets are each one a picture in itself. In this respect no poet but Homer has ever approached the author of these inimitable works. Some few are entirely original; but though a literary anatomist can show that he has borrowed from the treasures of every land and age, they are so fused together and blended with the train of his ideas that they appear as they follow one another not as plagiarisms, but as the spontaneous outflow of his own exuberant fancy."

In his "Essay on Milton" Lord Macaulay writes:

"In none of the works of Milton is his peculiar manner more happily displayed than in the *Allegro* and the *Penseroso*. It is impossible to conceive that the mechanism of language can be brought to a more exquisite degree of perfection. These poems differ from others as attar of roses differs from ordinary rose-water, the close-packed essence from the thin-diluted mixture. They are, indeed, not so much poems as collections of hints, from each of which the reader is to make out a poem for himself. Every epithet is a text for a canto."

Dr. Henry Vandyke, General Editor of the "Gateway Series" of English Texts, published by the American Book Company, New York, says: "I do not think that 'L'Allegro,' 'Il Penseroso' and 'Comus' have any lower place in the world, or any less enduring life, than 'Paradise Lost.' We have thought so much of Milton's strength and sublimity that we have ceased to recognize what is also true, that he, of all English poets, is by nature the supreme lover of beauty."

#### "LYCIDAS"

"In this Monody the Author bewails a learned Friend, unfortunately drowned in his passage from Chester, on the Irish Seas, 1637; and, by occasion, foretells the ruin of our corrupted Clergy, then in their height."

In this introduction with characteristic preciseness Milton indicates the nature and purport of the poem "Lycidas." It is an elegy on the death of a friend, in which the author seizes the opportunity, as it offers, to administer a scathing rebuke to the corrupt clergy of the Established Church of England at that time.

The friend who was drowned at sea was Mr. Edward King, the successful rival of Milton for a Trinity College fellowship at Cambridge University. The poem is one—and the most famous—of many written in honor of the unfortunate Edward King, to whom this admirable effort, it may be remarked, has given fame and unperishable remembrance.

It is clear from the calm and dignified tone of the sentiment expressed that the poem was intended to be a tribute to the memory of a respected fellow-student, whom the University delighted to honor, rather than one of lamentation for the loss of a beloved friend. It appeared in the memorial volume published in 1638, which was made up of twenty-three poems in Latin and Greek, and thirteen English poems, with the title, "Obsequies to the Memorie of Mr. Edward King, Anno Dom., 1638." Along with these others then Milton seems merely to have sent in his contribution—and it happened with him, as it was said by Johnson of Goldsmith, "he touched nothing which he did not adorn," and thus an unpremeditated effort became an English classic of surprising beauty. But, it is even possible that Milton's real motive in writing "Lycidas" was to screen the wound of a wrong done unto him, behind a magnanimous act, for it is said that King owed his fellowship more to royal influence than to his superior scholarship, as compared with his illustrious, though unsuccessful, competitor. There is, in support of this contention, at any rate, the fact, that King was a candidate for orders in the English Church, while it was well known that Milton was the scion of a family with pronounced Puritan sentiments and belief. Hence, probably, the secret motive of the outspoken arraignment of the clergy embodied so skilfully in the poem; so that this Monody, as its author terms it, became the classic means of invective expression against the existing conditions that had deprived him of a well-deserved honor and what would have been a most welcome emolument. Be this as it may, he does not express in "Lycidas" that profound sense of grief and bereavement exhibited in his elegiac verses on the death of his father or on that of his friend, Charles Diodati.

In reading "Lycidas" one cannot put aside the feeling that the theme is altogether subordinate to the poem, and is used rather

as the occasion than as the motive. Lycidas is simply buried beneath a wealth and profusion of poetry, and would be forgotten altogether were it not for the occasional mention of his name. Nor can the poet's sincerity be impeached; he makes no pretension of touching sorrow or passionate sentiment; his tribute is plainly that of the Muse and not of the heart—"the meed of a melodious tear."

The title of the poem, the fanciful name bestowed on Edward King, is evidently taken from Virgil's third *Bucolic*, in which figures a shepherd of that name. The picturing his deceased friend as a shepherd, while it lessens the personal element, gives greater freedom of range in poetic conception and description. A shepherd ranging the hillsides with his flocks is a far more inspiring figure, viewed from the standpoint of poetry, than that of the pale student "burning the midnight oil" over his musty books.

In the apostrophe of the laurel, myrtle and ivy, sacred respectively to Apollo, Venus and Bacchus, with which the poem opens, commentators have thought they recognized a delicate allusion to the poetry, beauty and learning of his friend King. This and the appeal to the Muses form a most expressive, artistic and appropriate introduction to the subject of the poem. The passage is highly figurative and intimates that only grief for his dead friend had induced the poet to forego the resolution not to write more until he should be better able to attain to the high ideal he had set himself.

The exquisite passage beginning,

For we were nursed upon the selfsame hill,  
Fed the same flock, by fountain, shade, and rill;

is also figurative, and refers to the fact of their companionship at college, and the sameness of their tastes and pursuits. It presents a pleasing pastoral picture of health, congenial employment and contentment. The transition that follows is no less smooth and natural:

But, oh! the heavy change, now thou art gone,  
Now thou art gone and never must return!

Nature—the natural scenes amidst which Lycidas had been wont

to stray—the woods and caves and copses, shrub and leaf and flower—all mourn his loss.

The reflection that nothing could avail to save his friend causes the poet to question the wisdom of human labor, whether manual or mental, and human ambition. Fame is nothing but a vain infirmity! Then he falls back on the reflection that true fame does not belong to earth and that Heaven alone ordains the reward of man's labor here below.

Resuming his gentle and dignified lamentation Milton pays heed to Triton, son of Neptune, who comes forward in the name of his father to make a judicial inquiry concerning the cause of the shipwreck in which Lycidas perished. Next came Camus, the Genius of the river Cam that flows near Cambridge University, asking mournfully who has bereft him of his dearest pledge; and finally St. Peter, the guardian of the gates of Heaven, who deplores the loss of so promising a youth.

This leads Milton into his greatest digression in which he rebukes the worldliness and greed of the clergy of the time, and by implication foretells their downfall.

It may be noted here, that it seems to be the general opinion of commentators that in the two lines,

Besides what the grim wolf with privy paw  
Daily devours apace, and nothing said,

Milton refers to the Roman Catholic Church.

The poet again resumes the elegiac strain, bidding all the flowers of wood and plain to pay their tribute to the memory of Lycidas. Finally he yields to the belief that the young man is not dead, but has been transported to "the blest kingdoms meek of joy and love," and will live henceforth as the Genius of the shore. He bids the shepherds, the companions of Lycidas, dry their tears, and declares that other subjects shall claim his attention. The concluding verse is one of the most widely quoted in the realm of literature:

"To-morrow to fresh fields and pastures new."

---



## Exercises on General and Prescribed Readings

---

### GOOD CITIZENSHIP.

#### *Questions on the Article.*

1. What is the purpose of the article? 2. Why is the subject important to-day? 3. What is meant by American citizenship? 4. Compare American citizenship with citizenship in ancient Rome? 5. What is the foundation of the Republic, according to the historian, Mr. Bryce? 6. What of the past? 7. What are the dangers that threaten the Republic to-day? 8. How are these dangers to be met? 9. What is morality? 9. How is morality related to religion? 10. Show the growth of the Catholic Church in the United States during the last century. 11. How is she regarded by non-Catholics at the present time? 12. For what ideals does the Catholic Church stand? 13. How does she train her young people? 14. What great opportunity has she now in this country? 15. Show how true is the saying, "The better the Catholic, the better the citizen." 16. What should be the Catholic citizen's line of action in social, civic and political life?

#### *Research Questions.*

1. To what department of study does the study of citizenship belong? 2. What are the American citizen's rights? 3. What were the privileges of citizenship in ancient Rome? 4. Who is the Mr. Bryce mentioned in the article? 5. What are the most important events in the history of the United States? 6. What is democracy? 7. How does the Catholic Church in the United States compare with other churches in point of numbers and influence? 8. What is the attitude of the Catholic Church towards the masses—towards labor and capital?

#### *Topics suggested for Supplementary articles.*

1. The American Constitution as an adequate system of government.
2. Bryce's American Commonwealth.
3. The Future of the Catholic Church in the United States.
4. The Influence of the Catholic Church on the nation in the past.
5. Catholic Builders of the Nation.

### MILTON'S L'ALLEGRO AND IL PENSEROSO.

#### *Questions on the Article.*

1. Give a brief sketch of Milton's life and works. 2. Where was he educated? 3. What was the nature of his education? 4. At what period in his career did he write L'Allegro and Il Penseroso? 5. To what may the classical excellence of his verse be attributed? 6. To what social section

of the English people did he belong? 7. What were his political leanings? 8. What is *L'Allegro* said to be a picture of and what *Il Penseroso*? 9. What do you think was the intent and purpose of these two poems? 10. What circumstances likely inspired these poems? 11. Why did Milton give Italian titles to the poems? 12. What is the most appropriate English titles for the poems? 13. In what time are the events described in the poems supposed to take place? 14. Give a running analysis of *L'Allegro*—of *Il Penseroso*. 15. What kind of pleasures did The Cheerful Man like, and what The Thoughtful Man? 16. With which lay Milton's sympathies? 17. Are the two poems meant to be contrasts, or merely complementary to each other? 18. Point out the parallelism of structure and treatment in each poem. 19. Describe the Melancholy Milton had in mind. 20. Point out a contradiction of character on the part of the poet. 21. What may be said of the versification and language of the poems?

#### *Research Questions.*

1. What great political struggle and revolution were going on during Milton's life? 2. What part did he take in them? 3. Who were the Puritans? 4. Milton is called England's greatest epic poet—what does that mean? 5. What other epic poet has England? 6. What are Milton's greatest poems? 7. When and under what circumstances were those works written. 8. What are his prose writings devoted to chiefly? 9. What poem or poems does the description of rural life in *L'Allegro* remind you of? 10. Quote parallel passages from Goldsmith's "Deserted Village."

#### *Topics Suggested for Supplementary Articles.*

1. Puritanism and Poetry.
2. Puritanism and Milton's Poetry.
3. The Great Rebellion and Its Effects on Literature.
4. The Restoration and Its Effect on Literature.

#### *Examination Questions on the Poem—"L'Allegro."*

1. Write explanatory notes on—Cerberus, Stygian, Cimmerian, Euphrosyne, Venus, Bacchus, Graces, Zephyr, Aurora, Hebe, Corydon, Thyrsis, Thestylis, Phillis, Mab, Hymen, Jonson, Shakespeare, Lydian, Orpheus, Elysian, Pluto, Eurydice. 2. Give the meaning of—yclep'd, a-Maying, unreprieved pleasures, landscip, daisies-pide tann'd haycock, winding bout. 3. What are the companions of Mirth? 4. Mention the details of the daily round of rustic life as described in *L'Allegro*. 5. Describe what were the features of an English landscape according to Milton. 6. With what figure of rhetoric does "*L'Allegro*" commence? 7. "Where brooding Darkness spreads his jealous wings"—what figure? As ragged as thy locks"—what figure?

#### *Examination Questions on the Poem—Il Penseroso.*

1. Write explanatory notes on—Morpheus, Memnon, Ethiop, Vesta, Saturn, Ida, Jove, Cyprus, Muses, Philomel, Cynthia, Hermes, Plato, Thebes, Pelops, Troy, Musæus, Cambuscan, Camball, Algarsife, Canace. 2. Give the meaning of bested, turneys, kercheft high-embowéd, antick

EXERCISES ON GENERAL AND PRESCRIBED READINGS 47

pillars, storied windows, dight, quire. 3. What are the companions of Melancholy? 4. Tell, in your own words, how The Thoughtful Man likes to spend the hours of night. 5. Which life appeals to you the more, that of The Cheerful Man or that of The Thoughtful Man? 6. Tell what objects appealed to The Thoughtful Man's senses, and what subjects occupied his thoughts. 7. With what figure of rhetoric does "Il Penseroso" commence? Compare with the beginning of L'Allegro. 8. Point out other parallelisms of structure and treatment in the two poems. 9. It has been said of the diction of these poems that "each epithet is a picture in itself"—select some of the most striking epithets.

LYCIDAS.

*Questions on the Article.*

1. Give Milton's own account of the poem. 2. Explain more fully the nature and scope of the poem. 3. Who was Lycidas? 4. Narrate the circumstances of his death. 5. Tell how the poem came to be written. 6. Discuss the question of the sincerity and extent of Milton's grief. 7. What may have been Milton's chief motive in writing "Lycidas"? 8. Whence and why the title, "Lycidas"?

*Examination Questions on the Poem.*

1. Write an interpretative synopsis of the poem. 2. Write explanatory notes on all the proper names found in the poem. 3. Explain the meaning of—ivy never sere, welter to the parching wind, oaten flute, the gadding vine, crowned with vocal reeds, But now my oat proceeds, the felon winds, scrannel pipes, the swart star, the laureate hearse. 4. What poetical advantage was gained by making Lycidas a shepherd? 5. Is the passage, beginning, "For we were nursed upon the selfsame hill," figurative of the student's life? 6. If so, show how? 7. What are the prevailing figures in the poem? 8. Point out an example of each of these figures. 9. What is the prevailing metre of the poem? 10. Point out any departure from the prevailing metre. 11. Why did Milton, in these several places, change the metre? 12. Point out one of the finest transitions in the poem. 13. Give, in your own words, the substance of St. Peter's rebuke to the clergy of the time (ll. 114-131). 14. Quote strikingly beautiful passages or expressions.

## Dictionary of Catholic Authors

---

**Kenelm Digby** (1800-1880) was born of an ancient and most honorable family. He graduated at Cambridge University, England, in 1823, and about that time he became a convert to the Catholic Church. The remainder of his life was spent in retirement and devotion to literature. His numerous works are remarkable for their great erudition, lofty aim and Christian spirit; but they have been criticised for want of unity and lucidity of style.

Digby's earliest work is "The Broad Stone of Honor," in which he treats of the origin, spirit and practices of chivalry. His *Mores Catholici* or "The Ages of Faith," is a study of the habits of faith in mediæval times—than which of its kind there is no more comprehensive treatise. His other chief works are: "The Compitum," "Evenings on the Thames," "The Lover's Seat," "Children's Bower," "The Temple of Memory," and two or three volumes of verse.

Kenelm Digby died in the fervent profession of the Catholic faith, which he had done so much to promote amongst his countrymen in search of religious truth.

**Robert Walsh** (1784-1859) was born in Baltimore and received his classical education partly at St. Mary's College, of that city, and partly at Georgetown. He was then sent to Europe to complete his studies and remained abroad until his twenty-fifth year. On his return to his native land he began practicing law, but soon devoted all his time and energy to a literary career. He exercised a marked influence on the journalism of his time. His first productions were contributed to Dennie's *Portfolio*. In 1811 he started *The American Review of History and Politics*, the first quarterly publication in the United States, and for the two years of its existence most of the articles in it were from his pen. In

1821 he started the *National Gazette*, and during his fifteen years' connection with it, he did much to improve the literary character of the daily newspapers. He also revived his *Review*, which he continued to edit for ten years with great success.

In 1837 Mr. Walsh removed to Paris, where he continued to reside until his death in 1859.

"Few Americans," says Jenkins, in his *Handbook of Literature*, "ever enjoyed more intimate connection than Robert Walsh with the learned men and politicians of Europe, or traced with greater interest the progress of government and science. His love of letters accompanied him to the end; for years his frail body had seemed to be kept alive by his active zestful intellect. An amiable trait in his character was 'his readiness to advance young men. No petty jealousy ever stopped him from seeing and exciting talent in any form.'"

Besides his journalistic work, Mr. Walsh published, in 1809, "A Letter on the Genius and Disposition of the French Government," in which he commented severely on the measures of Napoleon. In England this letter ran into four editions and drew from Lord Jeffrey the remark, "We must all learn to love the Americans, if they send us many such pamphlets."

In 1813, he published his "Correspondence with Robert Goodloe Harper Respecting Russia" and "An Essay on the Future State of Europe." In 1819 appeared his largest work, "An Appeal from the Judgment of Great Britain Respecting the United States," and two volumes of select editorials under the title of "Didactics."

**Matthew Carey** (1760-1839), distinguished in the literary history of the United States, was born in Dublin, Ireland. He started life as a printer, but having published "A Letter Addressed to the Catholics of Ireland," he was persecuted by the English authorities. He fled to Paris, where he was befriended by Dr. Franklin. Mr. Carey arrived in Philadelphia in 1784. During the following year he started the *Pennsylvania Herold*; and in 1793 founded the Hibernian Society in behalf of Irish emigrants. In 1790 he issued the first Catholic Bible published in the United States, and became for a time the largest bookseller in the country.

## Suggestive Programs

### FOR LITERARY AND DEBATING SOCIETIES

#### I.

##### AN EVENING WITH NEWMAN.

"O that we could take that simple view of things, as to feel that the one thing that lies before us is to please God."

1. Sketch of the Newman family.
2. Reading—"Consolations of Bereavement"—Verses on Various Occasions, p. 26.
3. Paper—"The Education of John Henry Newman."
4. Reading—"Flowers Without Fruit"—Verses on Various Occasions, p. 169.
5. Reading—*Semita Iustorum*—Verses on Various Occasions, p. 187.
6. Readings—From his "Discourses to Mixed Congregations"—The Arrival of St. Peter as a Missionary in Rome; the description of Dives as an example of a self-indulgent voluptuary; the Agony in the Garden of Gethsemane; the growth in the belief of the Assumption of the Blessed Virgin.
7. Paper—"Newman and the Tract Movement."
8. Sing—"Lead, Kindly Light."
9. Paper—"Newman's Conversion."
10. Reading—"Separation of Friends"—Verses on Various Occasions, p. 195.
11. Paper—"Newman's Career after his Conversion."
12. Reading—From *Apologia*, pages 248 and 249.
13. Paper—"Far-reaching Influences of Newman's Conversion."
14. Read or sing to the air of "Flow Gently, Sweet Afton"—"St. Philip and his Disciples."
15. Reading—"Consolation"—Verses on Various Occasions, p. 182.
16. Paper—"Newman's Spiritual Life."
17. Reading—Passages from "The Dream of Gerontius."

NOTE.—The length of this program, which is merely suggestive, may be modified to suit tastes and requirements.

*Books.*—"Life of Cardinal Newman," by Rev. Wm. Barry, D.D.; "John Henry Newman, Founder of Modern Anglicanism and a Cardinal of the Roman Church," by Wilfred Meynell; "Life of Cardinal Newman," by Richard H. Hutton; Newman's "Discourses to Mixed Congregations;";

his "Apologia;" his "Verses on Various Occasions;" his "Dream of Gerontius."

## II.

### SHAKSPERE'S "MERCHANT OF VENICE."

Five minute papers—recitations from the play—interspersed with instrumental and vocal music.

1. Paper—"History of the Play."
2. Paper—Explaining and illustrating the following comment on the play: "The Merchant of Venice" contains two stories, that of the Pound of Flesh or the Bond Story, as it is often called, and the Story of the Three Caskets. Apply these two story-theories to the play, and show which is the better and more applicable to the theme of the play.
3. Reading—"Interview between Shylock and Antonio, Act I, Scene 3, ll. 107-183." Here three different persons might take the respective parts of Shylock, Bassanio and Antonio.
4. Paper—Showing how Act I puts the reader in possession of the essentials on which the plot is based; the place, the circumstances and the relation of the persons who are to figure in the story.
5. Recitation—Scene 7, Act II. The interview between Portia and the Prince of Morocco and the three caskets.
6. Paper—Comparing the friendship of Antonio and Bassanio with the friendship between Brutus and Cassius in "Julius Cæsar."
7. Song—"Tell me where is Fancy Bred?"
8. Read or recite in character, or act, The Trial Scene, Act IV, Scene 1. This is a splendid scene for the purposes of elocution.
9. Paper—On the social condition of the Jew at the time in which the story of the play is laid.
10. The Jew in the United States to-day. For information on this subject, refer to an instructive article on "The Jew—As a Racial Element in our National Life," by Rev. John Walsh, published in *THE CHAMPLAIN EDUCATOR*, December, 1904.
11. Paper—The character of Shylock as drawn from the play, giving numerous citations illustrating the different traits of his character.
12. A collection of gems of thought and literary beauties from the play, reciting them and telling by whom and under what circumstances they were spoken.

## III.

### CATHOLIC HEROES OF THE REVOLUTION.

I hope ever to see America among the foremost nations in example of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution and the establishment of their government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed."—WASHINGTON, "the Father of his Country."

This program consists of biographical sketches describing the life, career and character of the personage to be considered, and to especially show what part he took in the Revolution, which should endear him to the hearts of all patriotic Americans. These sketches may consist of prepared papers or short addresses dealing with the subject, and they should be alternated with patriotic songs and other appropriate music—to suit taste and occasion. Catholic blood, talent, and treasure were freely contributed to build the broad and deep foundations of this great Republic. While these Catholics were simply a part of the great whole that gained American Independence, they are, and it is meet that they should be, regarded with pride by the Catholic Americans of to-day, as being members of the Catholic Church which has glorified the ages.

We would suggest as the subjects of the biographical sketches referred to above the following illustrious personages:

1. Charles Carroll of Carrollton, the "Last of the Signers" of the Declaration of Independence.
2. Archbishop Carroll, the Patriarch of the American Church.
3. Count Casimir Pulaski, the brilliant Polish commander of cavalry in the Revolutionary War.
4. Commodore John Barry, the Father of the American Navy.
5. Marquis de Lafayette, the distinguished French general who devoted his sword and talents to the cause of American Independence.
6. General Stephen Moylan, the "Murat of the Revolutionary Army."
7. Count de Grasse, the commander of the French fleet sent to aid the American cause.
8. Count de Rochambeau, commander of the French land forces sent to aid the American cause.
9. Tadeusz Kosciuszko, the famous Polish general, eminent in military engineering, who did noble work in the cause of American Independence.

*Books of Reference.*—"A Popular History of the Catholic Church in the United States," by John O'Kane Murray; "American Church History, Vol. IX," by Thomas O'Gorman; "History of the Catholic Church in the United States," by John Gilmary Shea; Jamieson's "Dictionary of United States History;" Parton's "Heroes of the Revolution," and any comprehensive histories of the American Revolution. Encyclopedias and Biographical Dictionaries might also be consulted to give outline sketch of the history of such of the above-mentioned personages as have been accorded a place therein.

---



## Summer School Notes

---

The light of a good example shines forth to the uttermost ends of the earth. We clipped the following from the *Catholic Times* of Liverpool, England, the popular and widely influential weekly of the Rt. Rev. Monsignor Nugent, who visited the Cliff Haven Summer School last August:

Why should we not imitate the Catholics of the United States? There, summer schools are doing first-rate work for the Church. Lectures are delivered by men of high ability on important subjects. History is taught, doctrine is explained, and the Catholic people are kept well abreast of the latest scientific discoveries. Much good might be done similarly in Great Britain. If, for instance a summer school were held to deal in a broad and learned way with special phases of the controversies between Protestants and Catholics, the attendance would of a certainty include many non-Catholics, and light upon Catholic truth would be spread in influential quarters.

---

The eighth assembly of the Jewish Chautauqua was convened last July for three weeks at Atlantic City, N. J. It will be of interest to our own summer school readers to know with what questions the people attending this Jewish Summer School concerned themselves. There was a seminar on "Some Modern Biblical Problems," one on "The Life and Times of Jesus ben Sirach," and another on "The History of the Hebrew Liturgy." Besides instruction in the Hebrew language, there were lectures on "The Reform Movement in Jewish Schools," introductions to a series of discussions of the Committee of Fifteen, working out the curriculum for religious schools, with special reference to modern pedagogical methods and principles; "The Religion of Childhood and Adolescence," "The Labor Problem in Its Relation to Applied Philanthropy," "The Housing Problem," and "The Responsibility of the Press as a Moral Educator."

---

At the annual meeting of the stockholders of the Western Catholic Chautauqua or summer school, the former Board of Directors was re-elected. Rt. Rev. Bishop Fox, of Green Bay, was

elected to fill a vacancy on the board. The school is declared out of debt, and the sentiment of the stockholders was that a permanent site be secured. For this purpose a special committee was appointed, consisting of Most Rev. Archbishop Messmer, H. J. Desmond, L. B. Murphy and J. A. Hartigan.

At the ensuing board of directors meeting the following officers were unanimously elected :

President, Most Rev. S. G. Messmer.

First Vice-President, Rev. T. P. Hodnett.

Second Vice-President, H. J. Desmond.

Secretary, J. A. Hartigan.

Treasurer, L. B. Murphy.

Committee on Studies: Very Rev. Dean McGrath, of Charles City, Ia., Chairman; Most Rev. Archbishop Messmer (ex officio), Rev. T. P. Hodnett, Rev. P. B. Knox, L. B. Murphy, H. J. Desmond.

Committee on Finance: J. A. Hartigan, Rev. J. M. Naughtin, Rev. J. S. La Boule.

---

By the sudden and unexpected death of Mr. John H. Spellman, of New York City, the Catholic Summer School of America has lost an active life member and warm supporter. The deceased was a man of strong character and deep religious convictions. By his energy and large business ability he won the goal of his ambition, which was a position of influence and of standing in his own sphere in the commercial world. At a special meeting of the Board of Managers of the Roman Catholic Orphan Asylum in the city of New York the following tribute was paid to the memory of Mr. Spellman: No man could be more unsparing of his time and ability, or more single in his purpose to promote the welfare of the orphan children in our asylum than Mr. Spellman, and now that his course is run, that which will remain longest in the memory of those who knew and liked him, as well as in the memory of those whose knowledge of him came by repute, will be his good deeds and untiring work in the cause of the orphan.

Another of the earliest life-members of the Catholic Summer School has gone to her reward in the person of Mrs. Margaret Deering, of Chester, Pa., who died September 1st, 1904. Recog-

nizing the good work of the School she gave it her warmest support and encouraged and promoted its welfare in every possible way. Her death will be mourned by a large circle of her friends who are members of the Summer School.

The Summer School has lost another warm friend and supporter by the demise of Mrs. Philip O'Brien, of Albany, N. Y., who died December, 31, 1904. The deceased and the late Archbishop Corrigan were the first persons to become Honorary Life Members of the school.

---

The Right Rev. Dom Gasquet, the celebrated historian, in an address to the students of Trinity College, Catholic University at Washington, during his recent visit to this country, paid a glowing tribute to the Venerable Bede as a historical writer. He said in substance:

What strikes any careful student of "The Ecclesiastical History" is the modernism of Bede's methods. He was, even from a twentieth century standard, scholarly and conscientious. He was fully alive to the value of textual criticism and, notwithstanding the difficulty of obtaining manuscripts in his day, his work proves that he had mastered all that was written before him.

The same care and scholarship are manifested in his translation of the Bible. In fact, the lesson that students of all times may learn from Bede is thoroughness in everything. We often wonder how the venerable old monk was able to accomplish so much. The secret lies in the simplicity and regularity of his life and his singleness of purpose. Two ideas moulded his character and his work; he lived always in the presence of God, and everything he did, labor and study as well as prayer, was part of his reasonable service to his Creator. His life and writings go to prove that he can best carry God's message to others who has learned it well himself.

---

### THE JERSEY CLUB

The Jersey Club, now in course of erection on the Champlain Summer School grounds, is already nearing completion. It is being built by the New Jersey Club Association, a corporation organized under the laws of New York State for the purpose of owning and operating and conducting summer hotels.

A plot of ground 110 x 160 feet has been leased for a term of 999 years by the New Jersey Club Association from the Catho-

lic Summer School. The plot is in the most central, the most elevated and most beautiful location at Cliff Haven.

On this site the erection of the New Jersey Club Building began October, 1904, and in January, 1905, the building was enclosed, wiring for electric lights was in place and part of the building plastered.

Every effort of the corporation has been directed to make this building the most attractive as well as the most complete hostelry at Cliff Haven. The building contains forty-four large sleeping rooms, high ceilings, and all outside rooms from which one may view the beautiful Lake Champlain, the towering Adirondacks and the refreshing Green Mountains of Vermont.

Rooms are arranged singly and "en suite," affording the comforts of home to families. In each room there are large spacious wardrobes built in the wall; there is also running hot and cold water, electric lights, every room plastered, every room supplied with large windows, and each room furnished in such a complete way, that each guest will feel like saying "*Home was never like this.*"

Some of the special features are the most improved sanitary public and private baths; wide corridors full length of the building, high ceilings, the large number of cubic feet of air space in each room, three large stairways leading to each floor; one in the center of the building and one at each end, furnishing security and convenience for the guests; a large ball room 41 x 40 feet without a pillar or post to obstruct those making graceful curves and circles to the tunes of the famous Summer School Orchestra. This room is lighted by fifty-six large electric bulbs around the cove and a large cluster of thirty-six lights suspended from the center of the hall on an artistic chandelier; in the room are writing tables, easy chairs and also an ornamental and useful fireplace, to drive away the chill on a cloudy day. And last but not least is the great veranda 410 feet long and 15 feet wide encircling the building and affording a lounging place open to the world of Mountains, Forests and Water.

Do not be under the impression that the Catholic Summer School is merely an institution catering to those who seek only intellectual recreation and advancement. Remember that it is

also the most charming Catholic Summer Resort and furnishes all reasonable pleasures; some of which are golfing, boating, bathing, tennis, driving, fishing, and every evening of the week is devoted to some different kind of a pleasing entertainment to amuse the guests of the Summer School.

---

### SUMMER SCHOOL'S REUNION AT THE WALDORF, NEW YORK CITY

The annual reunion of the friends and patrons of the Catholic Summer School of America was held on Friday evening, January 27, at the Waldorf-Astoria, New York City. The form of the reunion was: Musicales at 8 o'clock, cards at 9 o'clock for those who desired to play, or entertainment, consisting of short talks, readings, instrumental and vocal music, followed by a reception. At the entertainment the following distinguished friends and patrons of Cliff Haven appeared—a sure guarantee that something refreshing, delightful and cultured would be presented: Dr. Conde B. Pallen, of New Rochelle, presided; Prof. James C. Monaghan, of Washington, D. C., "Unwritten American History"; Miss E. Cecilia Winter, of New York, contralto solos; Miss Katherine E. Conway, of Boston, editor Boston Pilot; the Hon. John T. McDonough, of Albany, ex-Associate Justice of Philippines; Dr. William P. Grady, of Philadelphia, tenor solos; Miss Helena T. Goessmann, of Amherst, "Summer School Impressions"; M. Rosario Bourdon, of Montreal, 'cello recital.

The progressive euchre was, as usual, handled in that model and perfect manner which has always made the Summer School gathering so enjoyable. The prizes this year were equal to the high standard set in former years, and by the winners were regarded as handsome souvenirs. Jewelry, bric-a-brac, personal and household ornaments to the number of at least two hundred were distributed.

The committee in charge of the reunion was as follows: The Hon. George J. Gillespie, chairman; the Hon. Frank P. Cunnion, treasurer; Vice-chairman, Mr. Henry A. McAleenan, New York; the Hon. Edward C. Sheehy, New York; Mr. Thomas M. Mulry, New York; the Hon. John J. Barry, Bronx; Mr. M. E. Bannin,

Brooklyn; Mr. M. F. McDermott, Brooklyn; the Hon. J. C. Hinchcliffe, Paterson; Mr. James J. Donnelly, Paterson; Mr. William H. Buckley, Albany; the Hon. C. T. Driscoll, New Haven; James I. Burke, Gerald J. Barry, Alfred J. Rowan, secretaries; Henry J. Heidenis, manager of the euchre.

Hall, Chairs and Table—D. J. O'Connor, chairman; John J. Friel, H. J. Heidenis, J. R. Keane.

Card Committee—Dr. P. W. Cremin, chairman; Gerald J. Barry, Miss M. O'Reilly, C. A. Weber, Miss A. O'Reilly.

Press Committee—S. H. Horgan, chairman; J. W. O'Brien, Henry Rider, Patrick J. Sweeney, T. F. Woodlock.

Music Committee—Edward J. Fitzgerald, chairman; Miss T. Harrison, Miss E. C. Manning, Alfred Rowan, William J. Swalm.

Souvenir and Program—Charles Murray, chairman; Dr. J. J. Walsh, P. J. Menahan, John B. Shea, George W. Connell.

Reception Committee—Joseph T. Ryan, chairman; Walter G. Butler, William J. Bowe, Francis Connor, Eugene Castels, John P. Callanan, John J. Cuskley, Edward S. Connell, Walter J. Drummond, John H. Davis, J. Power Donnellan, James T. Foley, Frank S. Gannon, Jr.; Thomas Gilleran, Jere. J. Geagan, Henry Heide, Jr.; John H. Hudson, Jr.; Edward V. Holland, William E. Hill, John F. Joyce, Arthur J. Kenedy, Percy J. King, John J. King, Louis Kenedy, Michael J. Kelly, Mortimer J. Lenane, James Lenahan, Albert R. Michaux, John D. Moore, Joseph A. Meehan, Peter L. McDonnell, George M. McCabe, Peter A. McCabe, George B. McGinnis, William H. McKiever, John P. O'Connor, J. W. Powers, M.D.; Conde B. Pallen, John J. Rooney, Alfred G. Rowan, Philip X. Ryan, Philip H. Rodriguez, Edward J. Scott, Alfred J. Talley, Watson Vreedenburgh, Jr.; Matthew J. Wheelihan, Frank E. Waters.

Box Committee—Frank C. Travers, chairman; John J. Barry, A. B. Carton, James J. Coleman, John Crane, James J. Donnelly, John A. Dermody, Daniel Daly, the Hon. Thomas L. Feitner, the Hon. Charles V. Fornes, E. D. Farrell, P. J. Kenedy, Henry McAleenan, H. A. McAleenan, J. F. McGovern, John B. Manning, John Morgan, the Hon. John F. O'Brien, D. J. O'Connor, Thomas J. O'Donohue, the Hon. Edward C. Sheehy, Vincent P. Travers, R. H. Walsh.

Prize Committee—Miss K. G. Broderick, chairman ; Mrs. J. A. Ballantyne, Miss J. Barrett, Mrs. John J. Barry, the Misses Bickman, Mrs. E. A. Birmingham, Mrs. W. J. Bowe, Miss K. Brady, Miss Mary Brady, the Misses Burke, Mrs. J. J. Burke, Miss L. Butman, Mrs. A. B. Carton, Miss B. C. Cary, Miss E. G. Colgan, Mrs. P. Collins, Mrs. M. Corcoran, Miss C. Cunningham, Miss M. A. Curtis, Mrs. D. Daly, Miss M. L. Day, Miss S. Davis, Mrs. Thomas F. Devin, Miss M. Dillon, Mrs. J. J. Donnelly, Mrs. G. M. Edebohls, Mrs. G. C. Field, Mrs. E. D. Farrell, Mrs. W. B. Finnegan, Mrs. E. J. Fitzgerald, Mrs. G. J. Gillespie, Miss M. Gleason, Miss O. J. Hall, Miss Agnes Hayes, Miss Vivien Hart, Mrs. J. Hart, Miss M. Heide, Mrs. H. J. Heidenis, Mrs. Thomas J. Higgins, Mrs. P. J. Jones, Mrs. T. B. Jones, Mrs. A. Kehoe, Mrs. J. Keller, Mrs. C. Kelley, Mrs. P. J. Kenedy, Mrs. William R. King, the Misses Lavelle, Mrs. A. Leary, Mrs. Thomas Lenane, Mrs. N. C. Lenihen, Mrs. A. Lopez, Mrs. J. C. Lyons, Mrs. E. E. Madigan, Miss Marion Maher, Miss E. C. Manning, Miss Martin, Miss R. F. Moran, Mrs. John Morgan, Mrs. Thaddeus Moriarty, Miss Agnes Murphy, Miss M. Murphy, Miss Anna Murray, Mrs. Charles Murray, Mrs. P. C. Murray, Mrs. P. F. McGowan, Mrs. Marcus McLoughlin, Mrs. W. T. McManus, Mrs. C. E. Nammack, Miss Naughton, Mrs. J. F. O'Brien, Miss Margaret O'Connell, Mrs. D. J. O'Connor, Miss O'Flaherty, Mrs. James J. Phelan, Mrs. C. Prah, Mrs. William H. Pulleyn, Mrs. E. J. Quinn, Mrs. S. A. Robinson, Miss E. Rowan, Miss S. Rowan, Miss Ryan, Mrs. J. J. Salmon, Mrs. E. C. Sheehy, Mrs. J. P. Silo, Miss Spellissy, Mrs. James E. Sullivan, Miss Sinnott, Mrs. William T. Swalm, Mrs. John M. Tierney, Mrs. E. Tindale, Miss Turner, Mrs. E. Toumey, Mrs. G. Wagner, Mrs. J. J. Walsh, Mrs. A. Williams, Mrs. Grace Wooster.

Among the box-holders were Frank C. Travers, Charles F. Murphy, Frank S. Gannon, James McGovern, Joseph J. O'Donohue, Joseph P. Grace, George D. Mackey, Hugh Kelly, Charles V. Fornes, John D. Crimmins, Thomas Lenane, Thomas F. Ryan, George J. Gillespie, John J. Barry, Frank P. Cunnion, Thomas M. Mulry, M. E. Bannin, John McNamee, the Rev. D. J. McMahon, the Right Rev. M. J. Lavelle, Edward Rowan, Mrs. P. C. Jones, William R. King, V. P. Travers, James P. Silo, John B. Riley,

William J. Swalm, William H. Buckley, Mrs. Joseph J. O'Donohue, Sr.; James J. Coleman, E. D. Farrell, Mrs. Francis O'Neill, Eugene Kelly, John Morgan, Henry McAleenan and P. J. Menahan.

The Catholic Summer School of America, located on the beautiful shore of Lake Champlain and contiguous to the famous Hotel Champlain, has a world-wide reputation both as an advanced educational institution and a first-class summer resort; but only those who have spent a vacation there can form an adequate idea of the beauty of its location and surroundings and the pleasures of the life there during a summer session. Catholics individually, and Catholic families in particular, looking around for an ideal resort where they may spend a healthful and profitable holiday during the hot months of July and August cannot do better than write for a prospectus of the School.

From the very beginning the Catholic Summer School demonstrated the necessity of its existence among permanent Catholic institutions of this country, while its rapid growth and development has confirmed that necessity and produced the magnificent institution now flourishing at Cliff Haven, N. Y. The idea of the Catholic Summer School of America took life and shape when, in January, 1892, the Right Rev. Monsignor Loughlin, of Philadelphia; the Rev. Morgan M. Sheehy, of Altoona, Pa., and Mr. Warren E. Mosher, of Youngstown, Ohio, met at Pittsburg to discuss the project. The matter was received and favorably discussed by the most eminent prelates, priests and laymen, and on May 11, 1892, under the auspices of the Educational Union, at the Catholic Club, of New York, the Catholic Summer School was organized. It held its first session at New London, in July, 1892.

The first president of the Catholic Summer School was the Rev. Morgan M. Sheedy, of Altoona, Pa.; the second was the Very Rev. James F. Loughlin, D.D., of Philadelphia; the third the Right Rev. Thomas J. Conaty, Bishop of Los Angeles, Cal.; the fourth the Right Rev. Monsignor Lavelle, of the Cathedral, New York, and the fifth and present president, the Rev. Dr. D. J. McMahon, rector of the Church of the Epiphany, New York City.

In February, 1893, the Catholic Summer School received its charter from the Regents of the State of New York, and in May



selected Cliff Haven as its permanent location. The grounds now called Cliff Haven contain some 500 acres, with a beautiful lake frontage on Lake Champlain.

The picturesque little town that now stands upon those grounds is the marvellous growth of an idea during an interesting period of twelve years. With its church and auditorium, its club and commodious restaurant; with its many cottages, its numerous adjuncts, its green lawns and gravelled roadways, it forms a striking picture to the eye of the passerby. The Summer School has now ample accommodation for one thousand people.

Not only has it won the combined interest and support of the most prominent religious orders in the country, of the secular clergy and laity, but it has numbered among its lecturers the most distinguished professors in the chief seats of learning in this country and others, as well as many men eminent in public life and in the public service.

By some the fear has been expressed that the trustees of the School would allow the social summer-resort feature to dominate the educational purpose of the institution, while others who have never been there shy at the idea of spending a holiday at a school, even though it be only a summer school. To both classes of critics we would only say, Go there, spend a few weeks there, and your criticism will vanish, as error vanishes in the beautiful light of truth.

It was never the intention of the trustees to found an institution for technical school work only, but rather their purpose was to provide the Catholics of the United States with the means of meeting during the summer months in a place where, amid the delights of natural beauty, the pleasures of social intercourse, and the accompaniment of legitimate, healthful recreation, they may learn to know one another better, to understand their strength when combined and directed on a given object, to enlarge the scope of their education, and to obtain correct views upon the many important questions incident to Catholic life in our country. The social and educational departments of the Summer School have each received from the trustees attention commensurate with its importance. Education is there in plenty, and of the right kind, just such as Catholics need to make them strong and fear-

less children of the Church amidst a sceptical or non-Catholic world, but it is not compulsory. Yet, though not compulsory, so fascinating is it to the average live intelligence that many who come to play find intense pleasure in the lectures and the other educational features, all of which are of a most popular character. No one who has spent a holiday at the Cliff Haven Summer School will complain that he was overburdened with work, unless it was with labor of his own choice, whether educational or social. The social and intellectual sides of life at Cliff Haven are so nicely adjusted that the one lends zest to the other, and each can be made to predominate over the other just in the measure and manner the individual taste demands. In all and over all reigns a perfect Christian freedom to make life what the individual wishes, consistent with the regulations of the institution, which are just sufficiently restrictive to give cohesiveness and homogeneity to the daily life of the School.

It may be said that, apart from the lectures and the other distinctly didactic courses furnished by the institution, the social features and the games and sports that enter so largely into the daily life of the young people, all have an educational value—an educational force at once fascinating and irresistible. Boating, coaching, fishing, bathing, golf, tennis, baseball—together with improvised pastimes innumerable for the smaller children—all are regulated and conducted with spirit and propriety that lend zest to enjoyment.

As a place for family life Cliff Haven is unexcelled. With its spacious, well-kept grounds, its pure water, good markets, freedom from insect pests, healthfulness of climate and beauty of natural scenery, its facilities for sports and every other healthful recreation, it is no wonder that young people delight to spend their vacation at Cliff Haven, and that others find it a paradise for their children. The camp with its hundred residents provides an ideal life for youth. Indeed, the social and intellectual life is invigorating and inspiring, and the whole atmosphere of Cliff Haven is permeated with the spirit and religious influences of the Catholic Church.

While the success of the Summer School has demonstrated the truth that it has filled a much-needed want in Catholic life, its

endorsement by the hierarchy also proves that the leaders of Catholic thought recognize in it one of the strongest features for promoting Catholic interests and cementing the bond of Catholic fellowship in this country.

The most eminent men in civil and ecclesiastical life have been its guests and are its patrons. It counts among its distinguished visitors the late lamented President McKinley, also President Roosevelt and other eminent public men. Among the ecclesiastics who have honored the School with their presence are Cardinals Gibbons, Satolli and Martinelli, the late Archbishop Corrigan, Archbishops Farley, Ryan, Fabre and Bruchesi, and many Bishops and dignitaries of the Church.

Among those present from Plattsburg at the Summer School Reunion were Hon. John B. Riley and wife, Hon. Smith M. Weed, Mr. D. Callanan and wife, and Mr. Thomas F. Conway.

---

### ZAPHNA OF BATUSHKOFF.

BY RODERICK GILL.

The storm is over; from the rifting blue  
The sun appears beyond the western field  
Where now the freshet breaks its channel through,  
Exulting wildly. See, a rose would yield  
Her tribute to thy hand, dear Zaphna; and see  
How from the rock beneath the palm tree there  
The white cascade is hurried noisily  
Within the groove with dash of foam and blare.  
Thy presence, Zaphna, seems to light the glen;  
Sweet hast thou sung the songs of love to me  
Over and over and the breeze again  
Borne them on gentle pinions far from thee.  
Zaphna, thou blushest? Ah, sweet innocence,  
Come press to mine those lips of coral rare;  
And thou lone streamlet, guard our confidence  
As on thou sweep'st with dashing foam and blare.  
Look now, fair Zaphna, where afloat upon  
The tide a rosemary is borne away;  
On glides the current,—Soon the flower is gone,—  
My own, and think'st thou Time less swift than they?  
Ah, though to-day yon ring-doves passionate  
Gaze down on us in envy, Time will bear  
Youth and its charm away and—desolate—  
The streams will sweep no more with foam and blare.

## Reading Circles

---

**A**LTHOUGH THE CHAMPLAIN EDUCATOR has been compelled by force of circumstances to publication as a quarterly, it will not cease from taking as wide and as active an interest as possible in the work of Reading Circles and in the promotion of the Reading Circle movement generally. The circles in active operation are numerous, and from the reports we receive we notice with pleasure and gratification that they are continuing the noble work of self-culture and the uplifting of Catholic society along the lines of sound study and education.

While we are scarcely in a position to handle the very numerous reports of the regular meetings of Circles extending over a period of three months at a time, we should be pleased to publish in THE CHAMPLAIN EDUCATOR general reviews or summaries of the work done by Circles during that period. Such reports would, we feel sure, be most acceptable, interesting and informing to a large section of our readers.

In the September, 1904, issue of THE CHAMPLAIN EDUCATOR we published a large number of Reading Circle reports which were presented at the last session of the Champlain Summer School, August, 1904, showing the magnificent, useful work that had been accomplished during the season 1903-1904. These reports proved to be of inestimable service to many Reading Circles, which availed themselves of the varied assortment of literary programmes and outlines of study courses presented to them. They afforded Reading Circles an opportunity of comparing their own efforts and courses of reading with those of many sister circles; they demonstrated the nature of the work being done by Catholic Reading Circles and the popular or favorite trend of that work; and they furnished many admirable outlines of reading courses with the names of authors and books of reference.

To our own knowledge it has not infrequently happened that a Reading Circle breaks up or is seriously hampered at the beginning of a season by not having definitely settled upon a course of reading, due to the prevailing adoption of the pernicious principle, that what is everybody's business is nobody's business. In this connection it is apparent that while the individual members of a circle are capable of participating in a course of reading when once it is mapped out for them, it is only comparatively a very few of the more advanced in the paths of literature who feel themselves equal to the task of mapping out a course that will meet the requirements of their own particular circle. Hence the utility and advantage to Reading Circles in general of publishing in THE CHAMPLAIN EDUCATOR such courses of reading and study as have been tried and found both

practical and instructive. By doing so they would afford many ready-made programmes for the season for those circles which, owing to any circumstances whatever, find it difficult to frame a course of suitable reading, and also produce a stimulating result amongst Reading Circles in general by bringing home to each one the encouraging consciousness that it is not a mere isolated unit, but one in a grand sisterhood of Reading Circles devoted to Catholic culture in the highest form and sense. This crystallizing and centralizing the sum and essence of the work of the Catholic Reading Circle world in the recognized organ of the Reading Circle Union would have the effect of drawing the circles together, of making them feel and realize a community of aim and purpose, of desire and will to continue and strengthen the movement.

It has to be acknowledged with regret that there has been recently in comparison with the widespread and enthusiastic work of past years, a lull in the onward force of the Reading Circle movement—a natural reaction, with, perhaps, a consequent depression, that follows the flood-tide of any great popular movement such as the Reading Circle movement has been. Some circles have become lukewarm or apathetic, while some have given up altogether, but it is remarkable, and of good omen, that the strong organizations, which at the beginning gave practical shape and operation to the movement, which built themselves up as the first shining examples for many other similar organizations, are still in a healthy, vigorous condition and doing even better work than ever. A glance at the list of Reading Circle reports published in the September number of *THE CHAMPLAIN EDUCATOR* will convince any one that this is the fact. To such excellent organizations—and it may be noticed that there are many of them—the friends of the Reading Circle movement look for its continuance, development and permanence.

The movement will not die out. It is a necessary existence to-day in some shape or form. It was in existence before Chautauqua or the Cliff Haven Summer School was heard of—but it was crude, without scope or direction, as practiced in the various forms of entertainment and study for self-improvement as they then were. There was no order, no definite aim, no correlation of subjects or connection or continuity, in short, no organization in it. This it was the special province of the Reading Circle movement to do—to bring system out of chaos, definiteness of aim out of promiscuity, direct purpose out of purposeless errantry—in short again, to systematize and simplify and plan, so that organizations devoted to or desirous of self-culture might have a manual of procedure and a definite programme of reading mapped out for them and placed before them, as was done through the *CATHOLIC READING CIRCLE REVIEW*, now *THE CHAMPLAIN EDUCATOR* and official organ of the Catholic Summer School of America. The movement will continue because it fills a unique and special place as a factor in home and social education and in Catholic culture.

As every result has a cause, so several causes have combined to bring about the present lull in the Reading Circle movement. One, and perhaps

the chief, cause has been the relaxing of the central bonds that, in the first flush of enthusiasm, bound the many circles together in a glorious sisterhood banded together in a glorious cause. As the early seasons passed, Reading Circles began to feel that their success emancipated them from further combined effort, all forgetful of the truth of the axiom that "union is strength." Some of them, therefore, cut themselves loose from the centralizing bonds that so systematized, disciplined and energized their earlier efforts. And in many instances the season's programmes became distinct departures from the sound, practical educational courses of study that had done so much for them in their efforts of self-culture. The relaxing influences at work took a strong and not unnatural tendency towards amusement and entertainment, in which the primary and essential object of the Reading Circle movement, namely self-culture of an intellectual and religious character, was more or less lost sight of. The reading and study courses amongst some of those circles that departed from the primal ideal degenerated into mere popular entertainments, lost their old-time seriousness and educational quality and appealed more to the senses than the intellect. The reading course, what remained of it, came to take a secondary part in the entertainment and was made up without due regard to choice, arrangement, and correlation of subjects, and so lost immeasurably as an educational factor. No doubt these new, or better, old, features were permitted to creep in in the hope of popularizing the circle and appealing for a larger membership, whereas it was a recognized formula in the early days to be particular in the admission only of such members as were desirous of self-improvement and willing to enter into the work with spirit.

Another cause that has during the last decade been actively at work is the "craze," for it has positively amounted to a "craze," amongst young people for physical culture, the inordinate pursuit of which proves in many cases detrimental to the cultivation of the intellect, although it is quite possible and wholly right and natural that the two can be made to go hand in hand to the general improving and perfecting of man and woman. But the fact cannot be denied that amongst our young men at least, the gymnasium, the club room and other social haunts, in which the means and opportunities of intellectual advancement are not to be found, hold a most prominent place and value.

The inestimable results of the Reading Circle movement from its inception to the present time are admirably set forth in an article entitled "The Reading Circle Movement," by the Rev. Morgan M. Sheedy, published in the September number, 1904, of THE CHAMPLAIN EDUCATOR. In the face of such results it is inconceivable that the intelligence of the Catholic people of this country will relinquish a means so eminently practical for good or allow it for long to delay in its hitherto march of triumphant progress throughout the length and breadth of this great country. Rather is it to be hoped and confidently expected that within the next year or two the movement will see its second spring and its earnest revival lead to a glorious and fruitful second summer.

**KEEP THE CIRCLE THINKING.**

The exercises of a circle meeting should be such as to increase the value of the work as well as the interest to every student. Variety should be the constant aim.

Reviews, discussions, debates, reading of short selections bearing upon the work in hand are always in order. Other exercises may be introduced to give variety; but the best motive of success will be the ever-present object of the meeting, which is not merely to entertain or amuse, but to inform and instruct the self.

The following means of variety of methods may prove helpful to some circles:

1. **PAPERS.**—These are profitable, but should not be too long or too frequent on one programme. The preparation of a paper is a special benefit to the person who prepares it.

2. **REVIEWS.**—These should be short and frequent, as they are the great producers of thoroughness. Besides a short review at the opening of the meeting makes the necessary connection with the preceding work.

3. **THE LESSON.**—The question-and-answer method is perhaps the best method of lesson review, conducted with closed books. All members should faithfully keep up their reading, otherwise the circle loses interest and the work flags. A good plan is for a leader of the circle to write out a number of questions, which are distributed amongst the members, who thus have a few minutes to consider their answers.

4. **MAP REVIEWS.**—These are valuable and should be used frequently.

5. **RESPONSES AT ROLL CALL.**—These should be faithfully made, as they afford opportunity for the exercise of considerable ingenuity and variety, besides familiarizing the student with the author.

6. **DEBATES.**—The speeches should be short and to the point.

7. **DISCUSSIONS.**—In discussing questions of the day, a question might be assigned to the circle, each member being expected to write his answer in not more than one hundred words and read it at the meeting.

8. **READING OF SELECTIONS.**—The selections should be from the assigned authors, or bearing directly on the work in hand, otherwise such exercises will degenerate into the ordinary miscellaneous entertainment features.

9. **CURRENT TOPICS.**—How to deal with Current Topics satisfactorily and profitably puzzles some circles. These are some of the methods adopted. They may be considered:

(1) In the form of oral reports at roll call.

(2) In brief papers.

(3) In a single summary.

(4) In a discussion of some one important event, or question.

(5) Three topics may be assigned to three persons, each of whom may deliver a three-minute talk on the subject assigned.

10. **BOOK REVIEWS.**—The book should be read by all the members, and a short written review of it prepared and read if possible by each member at the meeting.

11. **THE CRITIC'S REPORT.**—This is a valuable feature, but a delicate task. Anything of a personal character—even to errors of pronunciation—should not be criticised. The specially strong and weak points of the programme should be clearly pointed out.

12. **PRONUNCIATION EXERCISES.**—Prepare a list of the most difficult words from the required readings and have the correct pronunciation given.

13. **DEFINITION EXERCISES.**—Prepare a list of the unfamiliar words, technical or foreign words, or phrases from the required readings, and have their meaning defined or explained.

14. **THE QUESTION BOX.**—This if properly conducted can be made a very interesting and profitable feature. Questions that cannot be answered satisfactorily at the meeting can be written out and assigned to different members for investigation and presented at the next meeting.

15. **CHARACTER DESCRIPTION.**—In reviewing a book or a period, it is a good plan to assign different characters which are to be described without giving the name, the circle to announce the name from the description given.

16. **IMAGINARY TOURS.**—An imaginary tour may be planned through some famous region or to the home of some celebrity, one person acting as courier, others reporting on various aspects of the trip, reading descriptive accounts, etc.

---

#### CHAMPLAIN ASSEMBLY LENTEN COURSES, 1905.

The Champlain Assembly Lenten Courses for 1905 will be given at the Catholic Club, 120 Central Park South, New York City, on the Fridays, March 3, 10, 17, 24, 31, and April 7, 14, 1905. The Courses will consist of seven lectures by James J. Walsh, Ph.D., LL.D. The general subject of the lectures is "Some Women of Shakspeare." The individual titles and dates of the lectures are as follows:

- Friday, March 3d—Women of the Great Poets.
- Friday, March 10th—A Woman who Loved.
- Friday, March 17th—An Intellectual Woman.
- Friday, March 24th—A Woman who Won.
- Friday, March 31st—A Woman who Failed.
- Friday, April 7th—A Woman who Lost.
- Friday, April 14th—A Woman Saint.

Judging from the general subject, the titles of the lectures and the brilliant reputation and record of Dr. Walsh as a lecturer, the Champlain Assembly Lenten Courses for 1905 furnish a most excellent intellectual bill-of-fare. We trust they will attract large and appreciative audiences.



## Literary Notes and Criticism

---

IT IS NOT always the greatest literary works that accomplish the greatest things. A small publication may do, and oftentimes does, an immensity of good. Of such a character is *The Sunday Companion*, now published under the management of Mrs. B. Ellen Burke. This useful little publication is approved by many of the hierarchy of the United States as being an excellent magazine for children, and a great help in teaching them in the Sunday school and in the home the principles of our holy faith. *The Sunday Companion* is published under the auspices of the Confraternity of Christian Doctrine. The headquarters of this Confraternity in the United States is in New York City; the Spiritual Director is the Rev. James N. Connolly, 230 East Ninetieth street.

FRIENDS of higher education for women will be glad to know that the fifth year of Trinity College, Washington, D. C., opened auspiciously with a large enrollment of students, the freshman class alone numbering over thirty-five members. Special facilities are provided for both graduate and undergraduate work. It may not be generally known that, for the sake of the advantages accruing to students who intend to become teachers, the College has been registered with the Board of Regents of the University of New York State.

A MOST interesting and instructive chapter in the Report of the Commissioner of Education for 1903 is that on The Catholic Parochial Schools of the United States, by the Rev. Morgan M. Sheedy, of Altoona, Pa. It was prepared and written at the request of the Commissioner of Education, and it may be said that there is no one in this country better able to carry out the request than the reverend gentleman already mentioned, who is so well and favorably known as a writer on education, civics and literary subjects.

This report on the condition and efficiency of the parochial schools is replete with knowledge of the history, work and statistics of them. It deals with the origin and marvellous development of the Catholic elementary educational system, which has become such an important factor in building up the American social structure.

"The most impressive religious fact in the United States to-day," says Father Sheedy, "is the system of Catholic free parochial schools. Not less than a million children are being educated in these schools. This great educational work is carried on without any financial aid from the State. The parochial schools are maintained by the voluntary contributions of Catholics. For the Christian education of their children, Catholics are making tremendous sacrifices that elicit the praise of all thoughtful Americans; and at the same time they are saving to non-Catholic taxpayers a vast sum, estimated from \$20,000,000 to \$25,000,000 annually; for this is what it would cost if the children now being educated in the Catholic parochial schools had to be provided for in the public schools."

The Catholic Church holds to the vital principle that secular and religious instruction shall never be parted in education—that a Christian nation can spring only from Christian schools. Her position in this weighty matter is coming to be more and more recognized and even endorsed by other denominations, that are to-day awakening to this great truth. Father Sheedy quotes innumerable opinions of the highest educational authorities, all avowing the necessity of some form of religious instruction as an element in popular education.

The report shows that there are in the United States 3,978 parochial schools, with an aggregate attendance of 963,683 children, or almost one-half of the total number of Catholic children in the elementary schools, parochial and public. The archdiocese of New York leads with 193 parochial schools having an attendance of 57,545.

The Rev. Father Sheedy is to be congratulated on the excellent character of his report. It is at once interesting, instructive and exhaustive. No better exposition of the status and work of the Catholic parochial schools has appeared. It affords much encouragement to the cause of Catholic education in the United States.

ONE OF the most interesting incidents in connection with the untiring effort made by the monarchs of England to destroy Catholicism in Ireland was the publication of an Irish alphabet and Catechism in Dublin, in 1571. This was the first book printed in Gaelic in Ireland. The Irish type was made at the expense of Queen Elizabeth, and the book was intended to help in the conversion of the Irish Roman Catholics to loyalty and Protestantism! Whatever success it may have had in the way of circulation, it certainly was a dismal failure as far as the accomplishment of its intent was concerned. The book is, of course, now out of print, and very scarce, but a facsimile of the title page in the Gaelic is given in *Irish Literature*, the new anthology in ten volumes, which has been prepared by Justin McCarthy, Editor-in-Chief, associated with Dr. Douglas Hyde, Lady Gregory, James Jeffrey Roche, and Prof. Maurice Francis Egan, with Charles Welsh as Managing Editor.

It is entitled "An Irish Alphabet and Catechism; Instruction in the Christian Doctrine, together with certain articles of the Christian rule which are fit to be received by every one who will be loyal to the law of God and the Queen in this realm.

"Drawn from the Latin and English into Gaelic by John O'Kearney.

"Arise, why sleepest thou, O Lord: Awake: and cast us not off forever. Psalm 43, v. 23.

"This (book) was put into Irish type in the city of Dublin at the expense of Master John Usher, alderman over the bridge, 20th June, 1571.

"In accordance with the privilege of her Majesty the GREAT QUEEN, 1571."

THE DISTINGUISHING characteristics of modern French fiction are gracefulness of imagination and naturalism. Whither and to whom can these prevailing literary qualities be traced? It was when the fires of French poesy were kindled in those centres of poetic activity, Limousin and Gascony, when Ventadour and William of Poitiers sang their sweet lays in the soft tones of *langue d'oc*, that the first of these qualities of French literature really took birth. Then it was—when those bards of

the highways and the byways read their lesson in the open book of nature, and sang of war and love, of conquest and adventure, in accents that wedded grace to fancy. They were the true precursors of the French story-tellers of to-day; from them the latter have inherited all the beauties of their style and their subtle and exquisite grace of imagination, for grace is the pre-eminent badge and token of the imaginative power of the best French writers. It is the dominant note and color of their work and pervades every line they have written. Their delicate touches of fancy enliven the scenes of everyday life and weave an aureole of light around the brows of the most commonplace characters. Imagination of this sort stands for creative genius. Dickens had this power in a limited extent, but he only used it intermittently, whereas French writers of power never relax the rein of their imagination. Fecundity and grace go hand in hand through the pages of Hugo, Balzac and George Sand, glorifying their thought and lending an infinite charm to their language.

It is a pity that the undoubted perfection of literary form to be found in the masterpieces of the most eminent writers of fiction in France should be marred by laxity in moral tone and by vicious sentiment. For, unfortunately, it often happens that rare delicacy of expression and even unusual refinement of thought may be met with on the same page that is sullied by immoral tendencies.

It was the French novelists who were the first to break away from the formal classicism of the so-called Augustan age of France under Louis XVI. and become a law unto themselves. This was done by Victor Hugo and Lamartine. They founded the romantic school, which the former at once made famous by the splendor of his talents. His *Notre Dame de Paris* and *Les Misérables* abound in scenes, passages and situations that would do honor to any literature. His eloquence is sweeping and grand, but in the full tide of its crystal flow it is marred and sullied by a vicious strain of philosophizing. When Victor Hugo ceases to be a quasi-philosopher, he is a writer of the very first rank, endowed with superb genius. Lamartine is weak and querulous, yet he fully appreciated the potentialities of the French language as a vehicle for the expression of subtle thought.

The leading French novelists have run to naturalism, of which Zola is perhaps the chief exponent. Alphonse Daudet was injured by him, and Maupassant, a writer of extraordinary genius and imagination, ruined by his influence. Maupassant fell under the complete influence of naturalism, and consecrated his brilliant talents to the cult of the unclean. He struck a pace in living and writing that could not be kept up and madness seized him before death came.

And now, what is this much vaunted naturalism of which Zola, *et al.*, are the leading lights? It is the gospel of the sensuous, the worship of Mother Nature clad in Parisian. Dissect the human soul with the keenest of scalpels, lay bare its inmost recesses, pluck out the heart of its mystery, show forth its devious windings, its black purposes, its slavery to the flesh, its abandonment of the spiritual warfare against sin and its temptations, its psychopathic enormities of unlawful desire, and the novelist has achieved a triumph of art, has become a ruler in the realm of letters. Such is the sum and substance of the dogma of naturalism and what Zola accomplished by his writings. Add to this the fatalism of Balzac, the Shakspeare of France, and an idea may be had of what modern French fiction is contributing to the literature of the world.

THE NEW year-book of the Catholic University of America contains the changes in Entrance requirements and courses called for by the action of the Board of Trustees in deciding to admit graduates of high schools to the University. These do not imply that the University is to lower its standards or abandon the field of advanced work in which it has hitherto been engaged. It is hoped, on the contrary, that a large number of men, trained in their preliminary courses by the University teachers, will become candidates for the higher degrees and devote themselves to scientific research.

By placing its extensive resources and equipments within the reach of candidates for the baccalaureate degrees, the University expects to retain within Catholic influences many of our young men who otherwise would enter non-Catholic institutions.

This useful expansion of the Catholic University will com-

mend itself to all who are interested in Catholic higher education. It is a wise provision made to draw into its fold Catholic youth as soon as possible for university purposes, and that is, in the case of a great many, when they have graduated from the high school. It is to be hoped that Catholic young men seeking a university career, will still more widely take advantage of this new avenue to the splendid courses offered in every department of learning by the Catholic University of America at Washington.

### THE CATHOLIC ENCYCLOPEDIA

AS we go to press we are in receipt of a prospectus of *The Catholic Encyclopedia*, for the publication of which arrangements have been completed with the Robert Appleton Company of New York. It is to consist of 15 quarto volumes, of 832 pages each, profusely illustrated. The need of such a work is obvious and urgent, as it will furnish the most effectual means of placing Catholic sources of information, not now readily accessible, at the disposal of readers. There is a wide field of usefulness open for it and under the able and scholarly editorial staff in charge of it, the success of the work is assured. On the Board of Editors we notice the names of Charles G. Herberman, Ph.D., LL.D.; Edward A. Pace, Ph.D., D.D.; Condé B. Pallen, Ph.D., LL.D.; Thomas J. Shahan, J.U.L., D.D.; John J. Wynne, S.J.

IN the September number of THE CHAMPLAIN EDUCATOR, 1904, we announced that this magazine would thenceforth be published quarterly instead of monthly. We now present to our readers the first number of THE EDUCATOR as a quarterly. As there has been no change in the character of the magazine, further explanation or comment is unnecessary. We trust our friends will continue their support, for which we assure them of our appreciation.

---

## Book Reviews

---

LIFE OF SAINT ELIZABETH OF HUNGARY. By Count de Montalembert. Translated by Mr. Francis Deming Hoyt. Longmans, Green and Company, New York. Price, \$2.50.

In this beautiful volume we have an excellent translation of a great and notable Catholic work—a masterpiece in the realm of biography. The story of “dear St. Elizabeth” as told by Montalembert, who is one of the French masters of style, is as interesting as a medieval romance of chivalry. Practically it is that and much more to the Catholic mind, for this Saint is the Landgravine of Thuringia, the Elizabeth of “Tannhauser.” In no book can Protestants learn better what the Catholic conception of the Saints is, and Montalembert’s remarkable introduction gives them the Catholic point of view over the whole period of the middle ages. This review is the setting for the marvelous life of Saint Elizabeth; without it the life would be a beautiful picture without an appropriate frame.

The book bears the imprimatur of Archbishop Farley of New York. The following excerpts from its illustrious author’s introduction will afford a glimpse of the wonders that make the “Life of Saint Elizabeth” so interesting to a Catholic and so attractive to the general reader:

“On the nineteenth of November, 1833, a traveler arrived at Marburg, a city of Hesse-Cassel, situated on the charming banks of the Lahn. He stopped there to study the Gothic church which it contains, and which is celebrated for its pure and perfect beauty, as well as because of its having been the first in Germany in which the ogée prevailed over the roundheaded arch in the great renovation of art in the thirteenth century. This basilica bears the name of St. Elizabeth, and it happened that that very day was her feast. . . . He saw standing before one of the pillars the statue of a young woman in the garb of a widow, of a sweet and resigned face, holding in one hand the model of a church, while with the other she is giving alms to a poor lame man. Further on, over the deserted altars (this church was then Lutheran) where now no sacerdotal hand ever comes to disturb the dust, he examined with curiosity some half effaced ancient paintings in wood, and some mutilated sculptures in relief, both, however, profoundly impressed with the naïve and tender charm of Christian art. He distinguished there a young woman with startled look, as she exhibits to a young warrior her mantle filled with roses; further on, this same warrior, throwing the clothes with violence from his bed, discovers there Christ extended on the cross; still further on, both appear parting with great grief from each other’s embrace; next is seen the young woman, more beautiful than any of the other subjects, prostrate on her bed of death surrounded by

priests and religious who are weeping; in the last scene, bishops are lowering into the grave a coffin, upon which an emperor deposits his crown. The traveler was told that these were scenes in the life of St. Elizabeth, the sovereign of that country, whose death occurred just six centuries ago that day, in this same city of Marburg, and who was buried in this same church. . . . He undertook to study her life; he searched, one after another, through the rich collections of ancient history which educated Germany offers in such great numbers. Captivated and charmed each day more and more by what he learned of her, this thought became little by little the guiding star of his progress. After having exhausted books and chronicles, and consulted the most neglected manuscripts, he wished, as the first of the early historians of the Saint had done, to examine localities and popular traditions. He went, therefore, from city to city, from castle to castle, from church to church, seeking everywhere traces of her who at all times in Catholic Germany has been called *the dear Saint Elizabeth*. He tried in vain to visit her birthplace at Presburg in Hungary. But at least he was able to sojourn at the celebrated castle of Wartburg, to which she came when a mere child, where her early years were spent, and where she was married to a husband tender and pious like herself; he was permitted to climb the rough paths which she had trod when going to distribute among her dearest friends, the poor, her inexhaustible charity. He followed her to Creuzburg, where she first became a mother; to the Monastery of Reinhartsbrunn, where, at the age of twenty, she was called upon to give up her dearly-loved husband, who went forth to die for the tomb of Christ; to Bamberg, where she found a refuge from cruel persecutions; on to the holy mountain of Andecks, the cradle of her family, whither she brought as an offering her bridal robe; where from a tenderly-loved wife she had become a wandering and exiled widow. At Erfurt he touched with his lips the poor glass which she had left as a souvenir to the poor religious. Finally, to Marburg, where she consecrated the last days of her life to work of heroic charity, and where she died at the age of twenty-four; he returned to pray over her profaned tomb, and painfully to gather some reminiscences from the mouth of a people who have renounced, with the faith of their fathers, all devotion to their benefactress. The fruits of these long researches, of these pious pilgrimages, are contained in this book."

THE CATHOLIC HOME ANNUAL FOR 1905, published by Benziger Brothers, is a very interesting budget of light reading for the Catholic family circle. It will appeal to the mature as well as to the youthful reader. This Annual has reached its 22nd year and has grown greatly in public favor. Besides a very complete Calendar, it furnishes a considerable quantity of useful every-day information. The reading matter consists of short stories by well-known Catholic writers; sketches, historical, biographical, and of different lands. It is well and profusely illustrated and altogether a most pleasing publication. In workmanship and finish it is on a par of excellence with other first-class annuals, while its contents, as described, are



Catholic in tone and sentiment. It has an individuality all its own, which should appeal to Catholic readers. It is an excellent periodical and should find a place in very many Catholic homes. Its price is 25 cents.

"**LITTLE FOLKS' ANNUAL**," published by Benziger Brothers, is also a very worthy little publication. The name speaks for the book, and it is well called. It is a collection of choice little stories, sketches and poems suitable to the very young—to those who can read with ease and those who are mastering the first steps in literature. The illustrations are very fine—and the price five cents.

**OCCASIONAL SERMONS AND ADDRESSES.** By the Rev. Isidore Meister. Knickerbocker Press, New York.

This work of Father Meister's is one of general interest, and reflects the varied life and versatile talents of an eminent parish priest. It consists of sermons on special occasions, funeral sermons, memorial addresses, addresses at various meetings, etc. In it are to be met with many evidences of the true priest, the profound scholar and the enthusiastic patriot. The style of the writer is simple, clear and marked with elegance of diction and expression. The funeral orations are worthy to be considered models of their kind. They breathe sincerity, sympathy and the deep solemnity of their subjects and scenes. When delivered they must have been very impressive. His patriotic addresses and his memorial efforts, such as that at the meeting of the memorial at the Battle of Heathcote Hill, illustrate Father Meister's close acquaintance with history and a wide general reading. With the people of Westchester county for whom the subjects treated of have a special interest, this work should find a hearty welcome and prove a great source of pleasure and instruction. It also deserves a much wider acceptance, as it appeals to clergymen, Catholic as well as non-Catholic, who can find much profitable reading in its pages.

**GATEWAY SERIES OF ENGLISH TEXTS.** General editor, Henry van Dyke, Princeton University. American Book Company, New York, Cincinnati, and Chicago.

**THE SIR ROGER DE COVERLEY PAPERS.** Edited by C. T. Winchester, L.H.D. Price, 40 cents.

**COLERIDGE'S RIME OF THE ANCIENT MARINER.** Edited by George Edward Woodberry, Columbia University. Price, 30 cents.

**MACAULAY'S ESSAY ON ADDISON.** Edited by Charles Flint McClumpha, University of Minnesota. Price, 35 cents.

**MILTON'S MINOR POEMS.** Edited by Mary A. Jordan, A.M., Smith College. Price, 35 cents.

**SHAKESPEARE'S MACBETH.** Edited by Thomas Marc Parrott, Princeton University. Price, 40 cents.

**TENNYSON'S IDYLLS OF THE KING—Gareth and Lynette, Lancelot and Elaine, The Passing of Arthur.** Edited by Henry van Dyke. Price, 35 cents.

These volumes form the most recent issues in this new series, which will include all the English texts required for entrance to college. They are furnished in a form which makes them clear, interesting, and helpful

in beginning the study of literature. The editors of the various volumes have been chosen for their special fitness for their work, which represents simplicity, directness, sufficiency, and vital interest. The notes are limited to such as help the pupil to understand the text, and are placed at the bottom of the page. The introductions give in clear and concise form the knowledge needed for a proper appreciation of the text. Dr. van Dyke's name is a sufficient guarantee of the excellence of the volumes, which are well printed, attractively bound, and very reasonable in price. Those previously published have met with a warm welcome from teachers of English literature.

**WALKER'S OUR BIRDS AND THEIR NESTLINGS.** By Margaret Coulson Walker. With numerous illustrations. Price, 60 cents. American Book Company, New York, Cincinnati, and Chicago.

Short chapters or essays on twenty of our best known birds, describing their nesting habits, the care taken of their nestlings, their food, their songs, etc., with an occasional anecdote or incident from personal observation. These chapters are written in a simple and interesting style. There are included a number of poems or brief legends in connection with each of the birds described, thus lending interest and variety to the work. All technical details are avoided in the text, but an appendix of sixteen pages gives detailed descriptions in brief of the various birds, their nests, eggs, songs, range, food, and other matter necessary to their identification. A prominent and attractive feature of the book is its illustrations. Besides fourteen colored full-page plates, there are fifty-six black and white half-tones from photographs by such well-known bird students as Frank M. Chapman and A. R. Dugmore. These aid in giving the work a value superior to any other school book of its class. It should be widely used for nature study.

# The Dolphin

Which is the Lay Edition of  
THE ECCLESIASTICAL REVIEW

Contains the cream of Catholic literature, equal to five separate magazines, and is, in the truest sense, a perfect . . .

CATHOLIC LITERARY  
D I G E S T

Four Dollars a Year  
Sixteen Shillings a Year

ITS leading articles touch the main phases of present Catholic thought, dealt with in its fundamental principles. It has departments of: *Conferences with the Reader, Biblical Criticism, Philosophy, Current Science, Recent Literature* (including all the leading publications in the field of Fiction as well as General Scholarship; also Book Notes). By all odds the *Finest Monthly for Educated Catholics*.



## American Ecclesiastical Review

Agents, recommended by the  
Clergy, wanted. Liberal terms

825 ARCH STREET  
PHILADELPHIA, PA.

# THE CHAMPLAIN EDUCATOR

VOL. XXIV

APRIL-JUNE, 1905

No. 2

## THE ITALIAN IN AMERICA.

BY REV. THOMAS J. LYNCH, S. T. B., ST. JOSEPH'S SEMINARY,  
DUNWOODIE, N. Y.

To state the views of our leading statesmen and citizens upon the dangers of the vast immigration that is flocking to our shores, would be threshing old straw and go beyond the limit of the present article. Whether, however, the views expressed by the majority of individuals as we meet them are not unusually selfishly pessimistic in the matter, is a point that may well be pondered by any man who desires to get at the truth independently of his own peculiar bias.

The settlement of the continent of North America—pre-eminently of the United States—has been brought about by a succession of tides of immigration, according as different nations have, from the pressure of religious, political or agrarian difficulties, demanded and sought an outlet for themselves. If the brand of emigrant be one of reproach, none save the sons of the red race can escape it in this land of ours, and it is well for anyone discussing the question of the desirability of receiving emigrants of any color or creed to realize this fact and to moderate his judgments and control his feelings accordingly. From the much-lauded passengers of the multitudinous May-flowers—and the boat must have been a fleet to accommodate them all—to the equally multitudinous voyagers in the equally numerous “Cauliflowers,” as the son of Erin facetiously ex-

pressed it, there is this much in common, that they left their country in large part for their own good, in some measure for their country's good, and in most cases for the good of the land of their adoption. That the first to come should be the first to be served, and that those following should in turn be servers to those preceding them, is the natural course of events in a country settled as ours has been, and when he who serves becomes in his turn the master it is not to be expected but that he glory in his domination. Let him not forget, however, that this advancement takes on no tinge of aristocracy because of mere time, but only inasmuch as the enduring race retains its quality for enriching the common good and lives up to its best traditions. With these few considerations in mind, the question of the desirability of the Italian as a contribution to the blood, bone, intelligence and virility of the citizenship of this country remains to be considered.

Without entering largely into the question, which is after all germane to the topic, as to whether every emigrant from Italy is an Italian—a mistake lately recognized by the Bureau of Immigration and corrected in its statistical tables—it is well to remember that the largest percentage of those who seek a new home and new fortune in America are drawn from Southern Italy, and differ very widely from those who come from the northern provinces of that country. No one acquainted with Italian differences of long standing will be deceived into accepting as equally representative of the Italian race the son of Sicily and the peasant of Tuscany. Setting aside the racial differences in these provinces, there is as great a contrast between the Italian of the North and the Sicilian as there is almost between the native red man and the American who is sprung from several generations of settlers whose blood has been drawn from many races by intermarriage. This comment on the sons of Southern Italy, more particularly Sicily, truly indicates the source from which many of these faults arise, but whatever be their faults, and they are few, these emigrants bring with them more than ordinary qualities for the building up of any country they may select as their home. Of these faults and their virtues we will, therefore,

speak, leaving it to every fair mind to judge for itself regarding the conclusions deduced.

An emigrant should, in the mind of the ordinary citizen, be just what he himself very often is not: industriously inclined, sober, honest, law-abiding. Other qualities a religious man might add, but let us take the view that may commend itself to any man, without disputing terms. As to his industry. Can any one dispute this quality in the Italian? How many Italian beggars can be pointed out on the street; how many Italian idlers and tramps infest the country? Are not the majority content to turn their hands to anything honest they can find to do, and to do it as well and as earnestly as the average citizen? Is not a spirit of get-there-ness—so dear to the American heart—manifested by the son of sunny Italy, very much to the chagrin of his less industrious neighbor who stands to pick and choose while the lately arrived emigrant seizes the opportunity and has no such lordly disdain for the opening presented? Let every man answer this question for himself in the light of his own daily experience. Is it idlers that are sought, or hard-working citizens, eager to build up their own fortune and that of their new country? But many will say they work only for themselves—eager to return to their own land again, to live in ease and spend their days there. That may be true of the heart of the Italian as it is true of every man who loves the land of his birth—no more, and indeed, much less, than of other races. "Lives there a man with soul so dead, etc.," is written for his justification as for that of any other race, and let the poet's curse overtake anyone for whom the bones of those in the far-off homeland have no attraction and the memory of whose hearthstone calls him not back. The fatherland is dear to every emigrant worth having, and the Italian is no exception in wishing to visit it again. He does not, however, put his desire into effect as much as he is thought to do. Those who return to Italy are few in comparison and contrast most favorably with the less numerous representatives of England and France in their acceptance of citizenship and all it involves. Industrious they are, and are giving their poor bodies in their turn to the land's upbuilding, as other races—as little thanked and appreciated in their day—

have done before them. Occupying as yet the lowest rung in the ladder—the hewers of wood and the drawers of water—their turn will come and come in a marked degree—and why? Because their racial qualities will sustain them and tell in the long and trying ordeal. Sobriety is theirs, long-suffering, perseverance, honesty, simplicity, and, above all, morality is theirs.

What richer contributions can a race give to any land? Contrast the mere bodily energy contributed by the poor children of the colored race, and you can readily understand the immense difference between the riches the Italian brings, and those which mere physical participation in national life imparts. Noted at home for their abstemiousness, with strong family ties and a love for neighbor and friend which is portrayed by the humblest of these emigrants, we have the foundation for family and social life that is most encouraging in these days of loose living and light allegiance to matrimonial responsibilities. Not all, it is true, are as this presents them. It would be a most astonishing thing, were it so; but as a general rule it is true of them in public as in private life, that they are honest, sober and law-abiding and religious-minded. Agricultural in their avocations in Italy, except those that have come from the seaport towns, the Italians settled in the crowded districts of our great cities must suffer morally to some extent, and physically, from the condition in which they find themselves. What wonder, then, that they contribute their percentage to the law-breaking and the castaway! None; but certainly their share is not a large one, nor should it be wondered at if it were. Besides, it would be strange indeed if those coming to our shores from all lands did not include in their number many unfit for admission here. Already lost before they leave their native land, they change their climate, but not their morals, and their honest fellow-countrymen suffer for them. It will not do to put aside the objections that are made against them in some respects, as they are well-grounded. So were the objections against other races that sought a home here and have helped to make this great country as great as it is. We must not forget that were a tide of emigration to set in tomorrow from America to Europe, because of poverty and failure at home, we would find many objections to us as settlers in other

lands, even though we may know more about hygienic principles and practices than the crowds of emigrants that flock to us. A transplanted race, especially a peasantry torn from its natural surroundings and conditions, do not show to advantage even when at their very best and of the best material.

If they happen to be of those wretched in circumstances at home, such as have had few advantages—or are rude in habits, and with strange customs, they suffer all the more in the eyes of the country in which they seek to settle. There may be men in that very country itself—sections that are even worse than any in the country those people have left—as is indeed true of our own country, yet the nation that receives them will find fault with the stranger though its own near at home have not advanced under its régime. To give a concrete example: Are the poorest class of emigrants that have ever landed on our shores from any country more ignorant or undesirable than the famous or infamous Georgia “Cracker” element in our own land? At least the Italian is moral, sober and industrious, recognizing family, social and religious ties. No man can in truth say these things of our “Cracker” brethren in liberty. Were these emigrants such as they, then they would be a curse, not a blessing; but they are not, but far superior in every respect save illiteracy, which is no crime. We cannot, then, afford to be holier than those in our attitude towards them, nor allow every religious and false economical prejudice to blind us to their substantial value as citizens. Only those who have visited the parts of Italy from which the largest portion of its emigration comes can appreciate the difficulties in the way of schooling that are to be met there, where the rude soil demands rude and unremitting toil, and intense poverty precludes all but the barest attention to anything save the securing of the means of subsistence; where a multitude of dialects prohibits familiar intercourse even among neighboring villages; where the wild blood of mingled races, amid mountainous surroundings and hard conditions makes them more intractable; where narrow limits and ignorant pride, heated blood and natural untamable spirit such as even our mountaineer of unmixed race knows, all must be met and conquered. Conquered they have not been nor will be, and Sicily is to some extent the wild and woolly west of Italy, minus its worst features.

With a strain of Grecian, (*Nuova Græcia*, as Sicily is called) Montenegrin, Saracen and Italian blood in their veins, we can see how amid wild and hard conditions a hardy race is developed, with not much learning of books, it is true, but with sterling qualities which may be largely directed for the greatest good.

Many people confound illiteracy with lack of education, whereas a man who can read and write may very often be inferior in education to the man who cannot. Naturally artistic in character, fond of music, with a sense of the æsthetic that is the inborn heritage of his blood, and fostered as it is by daily intercourse with the monumental productions of the dead past, with Church ritual and Cathedral dome, Roman arch and masterly decoration, the Italian emigrant contingent is educated even as taste goes, better—though its illiteracy may be higher—than the best class of our American mechanics. With unskilled labor as the initial term of our comparison, one has but to spend his summer vacations in the mountain regions of this country or in the Jersey and Maine fishing villages, to find the comparison strikingly in favor of the Italian as mountaineer in his own picturesque village or as he trolls his net along the shores of Sicily or of the Adriatic.

They are too, great workers in stone, and as masons and skilled handicraft men they are most valuable, as is evident from the testimony of those who have employed them. At home, prevented by law from using advanced agricultural machinery, in order that a land impoverished by vast military demands may not be further plunged into desperate poverty, they cannot be expected to be as skilled in machinery as people accustomed to view, construct and handle mechanical appliances. Yet as time goes on they are fast taking their places in the ranks of machinists and such skilled labor. We find objections raised very often to their readiness to work for lower wages than our standard demands, but, here again it must be remembered, that \$1.00 per day for an Italian emigrant—equal to five lire in his own country—is a small fortune, considering that at home he gets generally but thirty cents a day, and pays a tax besides, according to his trade or employment. All those circumstances must be



known regarding the emigrant to put him in a proper light. Will he rise above his adverse condition and shortcomings and benefit his new country? There is not a doubt of it. Not that much is to be expected of the older element as regards change of habits and a merging of their nationality in the crucible of American life, but for those members of the race who are young and ambitious enough to seize the fullest opportunity and advance themselves, and such as are born here of Italian parents, there is a well-grounded hope. Any teacher, any employer, any clergyman having to do with the children of the race, or with the younger element, must testify to their brightness, their attractiveness, their affectionate nature and the richness of their intellectual endowment.

Their elders are for the greater part sober, industrious, home and family loving, kind, and good citizens. Their offspring are Americans in training and in heart, besides furnished with the qualities already enumerated. With such a combination, who can doubt for an instant the rich gift to the brawn, national feeling, and industry of this their new home land? Especially will the love of the æsthetic and artistic in music, painting, architecture and kindred-arts, and all those traits inherent in the Latin races, tell for good upon the hard, money-getting, hurrying spirit of this country; making a pleasant and health-giving blend, a happy combination to offset the gross commercialism that is too marked in most instances in our daily life. It is our misfortune that even the refinements of life and natural relaxations are gone into, not with a spirit of temperance and simplicity, but in a businesslike, intense way that tells of nerve strain and the too highly keyed up tone of excitement that is a fever, not a repose—labor instead of a recreation.

With these few side-lights upon the character, social conditions and fitness of the Italian (?) emigrant considered as a factor in our national life, it is well to remember that these people are to be especially commended to our care as Catholics. They have come in herds to our shores; they must be cared for spiritually by Catholic priests and people, or if not, they will become a menace to the Church instead of its glory. And here it is well to remark that even amongst ourselves there is an unjust

feeling that the Italian is not willing to sacrifice himself for his Church and to do his share, as other Catholic races have done, to upbuild and support the Church in this country. The trouble with the Italian in this regard is that he never was called upon at home to do anything toward the support of Church or clergy. He is not like the Irish or the German who suffered for faith and sacrificed themselves to keep it alive. The rich nobility and landed gentry, the monasteries, and, finally, the confiscating state, assumed all financial cares for him, and he was called upon for nothing. Here the Italians find themselves urged to do what they consider should not be asked of them, and they do not for the most part respond, because they do not understand their obligations nor the necessity involved in the matter. Once they do realize what is required, they meet the exigencies of the situation, and it needs but a short time to see the rising generation, as American Catholics, do their share generously and willingly toward meeting the Church's claims upon them for school and church buildings. Until then the care of the Italian falls upon his fellow-Catholic. The guardians of the flocks have sounded the alarm from the watchtowers and the children of the Italian race, the lambs, must be gathered in, if the ravening wolf in sheep's clothing, the hypocrite posing in dishonest garb and disguised ritual, is not to steal in and decimate the flock. Wherever a helping hand can be extended to these children, wherever they can be sheltered from evil-influence and loss of faith, whenever it is in the power of anyone to help them on to an honest livelihood, every Catholic citizen should be a missionary in himself. He knows better than anyone outside can, that in the Catholic Church is the protection for the state against dangers of neglected emigrants and their children; that in her teachings is a safeguard against the poor, the stranger and the abandoned becoming enemies of society through despondency, poverty and helplessness.

That the Italian is a rich contribution to our national growth time will prove, and to the land of the olive and the vine the United States will in future owe very much of her destined superiority in the fields where brawn, and brain, and, above all, moral strength are required.

## Literary Studies

---

### SHAKSPERE'S CRITICISM OF LIFE SUGGESTED

(Continued)

BY W. F. P. STOCKLEY, M.A.

How practical, if one may say so, is the pity suggested, the natural foundation for charity, hard on self, easy on others. What would one not give to make up for the past, and to bring back? It is the knowledge by the heart, the natural sense of justice, truths flooding the whole being, all misunderstandings swept away, all suspicions, with all vanities, and mental treacheries of excuses for self. There is absolute love of the good with absolute hate of the evil.

It is, as we say, a total conversion, and we go heart and soul with those who repent and who implicitly praise or condemn. Ingratitude of children is there, in all its horrors; nor shall we mutter wicked words, that the old must not stand in the way of the young. Nor, again, that were a Desdemona false, an Othello was of another age and race. Nor yet that Lear's initial injustice may be palliated by Cordelia's strong mind being not yet perfected through suffering.

There is nothing here of this moral iniquity, greater or less, by which the mind may check the teaching of natural right from the heart. In emergency of morals, one knows, following Shakspeare, where to turn. And that is a contrast between him and those who suggest that people may be good and bad at once in certain actions, that after all there is so much excuse for this, for that, and that we are not responsible, or even that our impulses and desires must not be checked, and that our full life must be lived. There is much of that in Shaksperian immorality in literature to-day. On its implicit denial of natural right, you will never erect a supernatural structure; we cannot then feel, we cannot see, what is right and what is wrong in our materials.

Shakspeare so far is Catholic.

Was he a Catholic? He may have been one of the many who having little sympathy with a vulgar religious revolution, yet were shaken in faith, or let faith be choked by intensity of mental and artistic life; or perhaps he had the faith of his fathers, but lived hoping for the day that never came, of its outward restoration, and anyway did not practice his religion. Only Catholics can readily feel what the Catholic traditions must have meant in a country that a generation before was Catholic England.

One thing is certain, that Shakspeare's indifference, not to say hostility to religion, has been exaggerated. He does not carry you beyond this world. But it would not be wrong to say that his writings often assumed the natural belief to say no word of the life beyond.

There is the passage just quoted from the end of *Lear*—

"Let him pass . . . from the rack of this tough world."

And the end of *Hamlet*:

"Absent thee from felicity awhile, . . . in this harsh world."

And in the same plays:

"Men must endure  
Their going hence, even as their coming hither:  
Ripeness is all."

That is from *Lear*, a heathen play; but there is evidently no effort to give any un-Christian coloring; the words come from the surroundings of the dramatist's own thoughts.

Then *Hamlet*'s readiness for death:

"There is special providence in the fall of a sparrow.  
If it be now, 'tis not to come: if it be not to come,  
It will be now; if it be not now, yet it will come:  
The readiness is all."

The bad man, too, *Hamlet*'s uncle, assumes Christianity—not from any necessity of his character or surroundings—and its law of penance, contrition, confession, and, above all, restitution:

"What if this cursed hand  
Were thicker than itself with brother's blood,

Is there not rain enough in the sweet heavens  
 To wash it white as snow? Whereto serves mercy  
 But to confront the visage of offence?  
 And what's in prayer but this two-fold force,  
 To be forestalled ere we come to fall,  
 Or pardon'd being down? Then I'll look up;  
 My fault is past. But, O, what form of prayers  
 Can serve my turn? 'Forgive me my foul murder'?  
 That cannot be; since I am still possessed  
 Of those effects for which I did the murder,  
 Thy crown, mine own ambition and my queen.  
 May one be pardoned and retain the offence?  
 In the corrupted currents of this world  
 Offence's gilded hand may shove by justice,  
 And oft 'tis seen the wicked prize itself  
 Buys out the law: but 'tis not so above:  
 There is no shuffling, there the action lies  
 In his true nature; and we ourselves compell'd  
 Even to the teeth and forehead of our faults  
 To give in evidence."

On the other hand Macbeth and Banquo were in Christian times. But I doubt whether their creator was thinking of giving any local coloring when he makes Macbeth dare to say:

"We'd jump the life to come,"

or Banquo's piety declare,

"In the great hand of God I stand,"

while on going to bed, he prays, in the spirit of the Compline hymns,

"Merciful powers  
 Restrain in me the cursed thoughts that nature  
 Gives way to in repose."

Whether the author found suggestions for such things in his sources or not, there is little reason to think he did not accept them as the basis of the thought or belief of himself and his hearers and readers. So,

*Othello*— Have you prayed to-night, Desdemona?  
*Desdemona*— Ay, my Lord.

*Oth.*—If you bethink yourself of any crime  
Unreconciled as yet to heaven and grace,  
Solicit for it straight.

*Des.*—Alas, my lord, what do you mean by that?

*Oth.*—Well, do it, and be brief: I will walk by:  
I would not kill thy unprepared spirit;  
No! heaven forbid! I would not kill thy soul.

There comes to mind Henry V's good theology to his soldiers before a battle. A poor soldier is

"Afeard there are few die well that die in battle."

And is not then the king that led them there answerable for their souls? Henry concludes:

"Every subject's duty is the king's; but every subject's soul is his own. Therefore should every soldier in the wars do as every sick man in his bed, wash every mote out of his conscience: and dying so, death is to him advantage; or not dying, the time was blessedly lost wherein such preparation was gained."

Many another passage doubtless could be cited. And to say the least these strengthen good desires; they furnish us with sayings containing the wisdom of life, and that not without the light of heaven.

Now, to say it again, the test of action is earnestness, the proof of contrition, as the catechism says, is amendment. And education is not reading a parcel of books. "No! Restraint and Discipline, examples of Virtue and of Justice, these are what form the education of the world."\*

But in so far as reading can affect us, we are strengthened in longing for justice; from *Othello*, in care for the weak, in fear of evildoers; and throughout the opening scenes of *Hamlet*, in distinguishing between evil companions, as it were, and good. Hamlet and his honest friends on one side, all unlike though they be, and though Hamlet lonely and so sick at heart cannot be comforted by their honest respect and duty, still they are honest. But what a set and what a world on the other side, in the contrasted scenes, with King and Queen crowned in crime or in

---

\*Burke.

shame, and subservient courtiers, and spying messengers, of a world where a good man feels lost. And so with Hamlet. Certainly we, too, long to escape from it. Passing from one set of scenes to the other, it is as if passing into temptations and then out; from poisonous atmosphere and danger to freer air and the liberty at least to try to do right, not without the strength that comes from good around. And we welcome the good that is in all, while distinguishing, as far as we see, the good from the evil.

Now, certainly this seeing things from many sides, this watching how good and bad intermingle and become sometimes indistinguishable, like light and shade—all the large tolerance, and wide sympathy thus induced, has its dangers, and if divorced from a rule of life has shown miserably in the bad side of a renaissance, and shows daily for good and for bad in the artistic temper as opposed to the Puritan, and in all use of faculties, subject to abuse. Catholics have the great safeguard in the practice of their religion. They, at least, never are ignorant of the way back; after too much wandering, or after a fall. And out most of them must go, to see the world as it is, a brave world, a proud world, just such a world for a being like man to be happy in; if it were not for sin.

We educate, generally speaking, just for this world; we must shape our education accordingly, as Cardinal Newman says in a memorable passage. And as his predecessor said we have in Shakspeare education for life, in knowledge of many of its sides, in sympathy with some of its best.

War is hell, maintained an American general, who had seen much fighting. But to Othello, bidding all farewell, it was

"The plumed troop, and the big wars,  
That make ambition virtue" . . .

And the last English general that has written his memoirs telling us he enjoys war, is no more wicked, I suppose, than was Othello when he longed for

"The neighing steed, and the shrill trump,  
The spirit-stirring drum, the ear-piercing fife,  
The royal banner, and all quality,  
Pride, pomp, and circumstance of glorious war."

A younger soldier, and an older, pass nobly before us in war for a good cause at the end of *Macbeth*—the young Siward and the old:

"Your son, my lord, has paid a soldier's debt:  
He only lived but till he was a man;  
The which no sooner had his prowess confirm'd  
In the unshrinking station where he fought,  
But like a man he died."

And the father,

"Then he is dead?"

Ross—Ay, and brought off the field: your cause of sorrow  
Must not be measured by his worth, for then  
It hath no end.

And the father asks:

"Had he his hurts before?"

Ross—Ay, on the front.

Siw— Why then, God's soldier be he!  
Had I as many sons as I have hairs,  
I would not wish them to a fairer death.

In public life, too, Othello, as we said, left us one of the cardinal critic's "majestic examples." And on the other hand, in *King Lear*, by inference, what is majestic we judge to be contrary to his swift-punished levity in casting off the duties of his state. The wonderful fool and friend tells us this in sad jest.

Henry V. (who had trifled about time, for he was idle) when he became King

"Weighed time even to the utmost grain."

And we account it a sign of supernatural grace, in St. Andrew Avellino, and I think Cardinal Newman almost despairingly declares, that he is said never to have wasted a moment of time.

Indeed, the dwelling on people's reform of themselves gives us great heart, or the being with them when they take for granted generous and noble principles. The opposite is what kills our spirits, in futile if not vicious reading: it can hardly be one without the other. "Live with the great," Emerson taught, "and you will be great."



"There is a society continually open to us, of people who will talk to us as long as we like, whatever our rank or occupation; talk to us in the best words they can choose, and with thanks if we listen to them. And this society, because it is so numerous and so gentle,—and can be kept waiting round us all day long, not to grant audience, but to gain it,—kings and statesmen lingering patiently in those plainly furnished and narrow anterooms, our bookcase shelves,—we make no account of that company,—perhaps never listen to a word they would say, all day long! . .

"This eternal court is open to you, with its society wide as the world, multitudinous as its days, the chosen, and the mighty, of every place and time."\*

What a deadly curse it is to get a disbelieving temper; not cynical, perhaps, only because we have not sense or strength enough for that. But a temper that knows nothing of what is beyond and above vapid books, vapid music, vapid talk. But in a Brutus and Portia in *Julius Cæsar*, there is strength and majesty, depth of feeling, gentleness, justice, sympathy, pathos and what that implies, self-restraint.

"O ye gods, render me worthy of this noble wife.

. . . . .  
You are my true and honourable wife,  
As dear to me as are the ruddy drops  
That visit my sad heart."

"Whenever a true wife comes, this band is always round her . . . the true nature of home—the place of peace; the shelter not only from all injury, but from all terror, doubt, and division."

All troubles vanished, said the much troubled Burke, when I came under my own roof.

And the terrible strength of sorrow there was in a Mac Duff, when in his absence his castle was surprised, his wife and babes savagely slaughtered:

"I cannot but remember such things were  
That were most precious to me."

He had gone south for help against the tyrant of Scotland. His

---

\*Ruskin's *Sesame and Lilies*.

wife in her fear blamed him for leaving them; and his first cry was:

"And I must be from thence."

They are truly the tears in mortal things. But out of such married lives there come all thoughts of noble and faithful life. No trifling here with promises of marriage, no breaking of marriage ties, nor recognition of the thoughts of such things except as crimes in monstrous women, a Goneril, a Regan.

Even in a comedy, does not Rosalind say, to a vain young woman, though of no beauty:

"Mistress . . . down on your knees,  
And thank heaven, fasting, for a good man's love."

Everyone knows the modern Portia's sentiments:

"But now I was the lord  
Of this fair mansion, master of my servants,  
Queen o'er myself; and even but now, but now,  
This house, these servants and this same myself  
Are yours, my lord."

She certainly was troublesomely full of tricks and jokes, but she as certainly did not mean to trifle with Bassanio; and she understood that he, on his side, was to be no trifler. Though I should sooner trust the lady in this case.

Even her sharp-tongued cousin, Beatrice of Sicily, in *Much Ado About Nothing*, and Benedick, whom she was to marry—after all their sparring, they were as serious a pair of honorable lovers as ever sighed in sentimentality. Though it cannot be said that their way of arranging this important matter was exactly majestic.

Says Benedick:

"Come, I will have thee; but, by this light, I take thee for pity."

And Beatrice:

"I would not deny you; but, by this good day, I yield upon great persuasions; and partly to save your life, for I was told you were in a consumption."

In Viola, who never told her love, there was a faithfulness not less proof against trial than in Juliet, who could tell hers all day long—and yet mean what she said.

Poor child, she had to plead with the madness of a match-making mother, when already she had married Romeo:

"Is there no pity sitting in the clouds,  
That sees into the bottom of my grief?  
O sweet my mother, cast me not away."

And to the good friar, her director:

"Come, weep with me: past hope, past cure, past help."

And when he suggests the slightest chance of escape:

"O, bid me leap, rather than marry Paris,  
From off the battlements of yonder tower;  
Or walk in thievish ways; or bid me lurk  
Where serpents are; chain me with roaring bears;  
Or, shut me nightly in a charnel house,  
O'er-covered quite with dead men's rattling bones,  
With reeky shanks and yellow shapeless skulls;  
Or bid me go into a new made grave  
And hide me with a dead man in his shroud;  
Things that, to hear them told, have made me tremble,  
And I will do it without fear or doubt,  
To live an unstain'd wife."

Of them the friar "known as a holy man" has to tell:

"Romeo, there dead, was husband to that Juliet;  
And she, there dead, was Romeo's faithful wife;  
I married them."

Perhaps they ought to have managed not to disobey. They did not rail, with modern melodrama, against age, against authority. There is a Jessica who is brutal to her father, Shylock; but Shylock had half killed his own soul, and had cursed his own house with a miser's selfishness.

The awful preaching of King Lear against cruelty to the old—and, as one has said, without little children what a sad world it would be; and without the old, what an unkind one—has a counterpart in respect for age in several plays. Lady Macbeth we saw thus contrasted, very awfully indeed, with the falser women of *King Lear*. The reverence and affection Miranda gives Prospero, poor Ophelia gives even to Polonius.

The young lover Orlando is nobly seen carrying the poor old retainer through the Forest of Arden:

*Adam*—Dear master, I can go no further; O, I die for food.

*Orl.*—Why, how now, Adam! no greater heart in thee? . . . If I bring thee not something to eat, I will give thee leave to die: but if thou diest before I come, thou art a mocker of my labour. Well said! thou look'st cheerly, and I'll be with thee quickly. Yet thou liest in the black air: come, I will bear thee to some shelter; and thou shalt not die for lack of a dinner, if there live anything in this desert. Cheerly, good Adam!"

Indeed, the old man had no less nobly offered all to his young master's fallen fortunes:

"I have five hundred crowns,  
The thrifty hire I saved under your father,  
Which I did store to be my foster-nurse  
When service should in my old limbs lie lame  
And unregarded age in corners thrown:  
Take that, and He that doth the ravens feed,  
Yea, providently caters for the sparrow,  
Be comfort to my age! Here is the gold;  
Though I look old, yet I am strong and lusty;  
For in my youth I never did apply  
Hot and rebellious liquors in my blood,  
Nor did not with unbashful forehead woo  
The means of weakness and debility:  
Therefore my age is as a lusty winter;  
Frosty, but kindly; let me go with you;  
I'll do the service of a younger man  
In all your business and necessities.

Master, go on, and I will follow thee,  
To the last gasp, with truth and loyalty."

In which heroic resolve beyond the strength left him, we touch, in such an old age, on the earliest majesty.

It comes fitting into this beautiful play in the Forest of Arden, of trustful "carelessness," freedom from care.

"Are not these woods  
More free from peril than the envious court?

This our life, exempt from public haunt,  
Find tongues in trees, books in the running brooks,  
Sermons in stone and good in everything."

"Happy is your grace."

Another noble exile says to the banished Duke :

"That can translate the stubbornness of fortune  
Into so quiet and so sweet a style."

There

"They fleet the time carelessly  
As they did in the golden world."

It is not with them a tasting of the pleasures, a forgetting of the duties of life. But it is a touch of pure romance :

Something afar  
From the sphere of our sorrow.

The natural choosing of the better part, taking no anxious care for the morrow, the protest against the fallacy that true living consists in knowing something, everything, and being ever in public gaze. How truly the natural supports the supernatural, in a Wordsworth's reflection concerning this :

O mind, I know not which way I must look  
For comfort,                      being, as I am, opprest  
To think that now our life is only drest  
For show. . . .

We must run glittering like a brook  
In the open sunshine, or we are unblest.

How true are Faber's words that it is a tower of strength in our lives to have something we do not talk about, something wisely secret.

A bitter wind steals by, even in Arden, and Jaques sneers at the fat and greasy citizens of the world's comfortable breed. But Jaques was not the noblest of those withdrawn from the world.

In the play of the same time, the *Merchant of Venice*, there is more of this quiet life, with a longing for sympathy (and the touch of tragedy there in being misunderstood), in the person of Antonio, half enigmatically sad. And the play, after all its stir of city life, its amusements, its tragic passion around Shylock, quiets down to the gardens of an Italian palace, under a summer night :

"How sweet the moonlight sleeps upon this bank!  
 Here will we sit and let the sounds of music  
 Creep in our ears: soft stillness and the night  
 Become the touches of sweet harmony.  
 . . . Look how the glow of heaven  
 Is thick inlaid with patines of bright gold."

It is in such scenes one hears Charles Lamb attributing to Shakspeare study, a "withdrawing from all selfish and mercenary thoughts," a "lesson of all sweet and honorable thoughts and actions, to teach you courtesy, benignity, generosity, humanity."

Was not even a rather shallow friend moved deeply to say of Antonio that he was:

"The best conditioned and unwearied spirit  
 In doing courtesies, and one in whom  
 The ancient Roman honour more appears  
 Than any that draw breath in Italy."

That is noble. And one would think that when such a man spat upon another, and called him vile names, this other man must surely be a brute deserving of no less ill-use.

Yet it is this other who makes the noble appeal to our humanity—no lower a standard, no less majestic an example, out of the frailty of human nature in the person of one despised, tormented, perverted:

"He hath disgraced me, and hindered me half a million; laughed at my losses, mocked at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated mine enemies; and what's his reason? I am a Jew. Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is?"

How far is Shylock, too, in turning to revenge, a man sinned against as well as sinning? He is horrible in his revenge; but who and what helped to make him so?

We are back in troublesome questionings. There are many such suggested in these myriad-minded plays. Questions of autocrats, of democrats, of mobs, of visions of social reforms, in the *Tempest*, in *Julius Caesar*, in *Coriolanus*; national antipathies in *Henry V.*, or racial in the *Merchant of Venice*. But over all, and

through all, the cry of the individual, the life of each man, each woman, the separate conscience, the personal responsibility and interest that chiefly concern the dramatist :

This man's miracle that I am I  
With power on mine own self and on the world.

And thus looking at humanity as it really is, individual entities, suggesting the deeper gazing on immortal souls, we blame, we praise, we excuse, we see how perfect, but how without possibilities of good, something of the infinite passes into our tolerance, our interest, our pity,—not for sin, but for us sinners. Our longing that things had not been so; had not needed to be so, as we further reflect, in this life with laws of pain, of retribution, of justice as well as mercy.

Richard, the fair rose of state,—what beautiful promise, but what a winter to that spring! Macbeth—what offers of repentance in pleadings of his conscience. Even in Edmund, a way found to a heart vice-hardened. The wickeder Richard himself, mocking at youth and age, in the buoyancy of a wild career, seems somehow or somewhere to be stifling humanity. And Iago had once spoken kindly to Emilia; and he is not the first who has had some sort of love for one above him—now turned to hate.

But these are the aberrations of our nature, as here seen. Much more does one long that things had not been so with Romeo and Juliet, with Othello, with the boy Arthur, and with Queen Katherine, that St. Monica of secular history, in wifely devotion, with whom Shakspeare ends, after Imogen, after Hermione.

Not without some reason Ruskin wrote: "There is hardly a play that has not a perfect woman in it. Steadfast in grave hope, and errorless purpose. . . .

"The catastrophe of every play is caused always by the folly or fault of a man; the redemption, if there be any, is by the wisdom and virtue of a woman. . . .

"Shakspeare has no heroes; he has only heroines."

## THE MEANING OF THE IDYLLS OF THE KING—AN ESSAY IN INTERPRETATION

No more worthy contribution to Tennysonian literature has ever appeared than "The Meaning of the Idylls of the King,"\* the latest work of Mr. Condé Benoist Pallen, LL.D., author of "The Philosophy of Literature," "Epochs of Literature," and the two beautiful poems, "The Feast of Thalarchus" and "The Death of Sir Launcelot." The work is aptly described as "An Essay in Interpretation," and will be found to be an invaluable aid to teacher and student alike, who are engaged in the study of Tennyson's universally admired epic.

The essay is the full and careful development of a theory originally propounded by Mr. Pallen in a short magazine article published in 1885, which elicited a bright little letter of commendation, a facsimile of which appears after the title page of the volume here under review, from the late Poet-Laureate himself. The theory outlined in the aforementioned article, we are informed, was more fully developed in a series of short studies which were also published in magazine form in 1895. The present essay is a still further amplification of the original conception, to which is added an appendix of notes elucidating some points passed over in the text.

Anyone who ingenuously approaches Tennyson's "Idylls of the King"—who so reads through the glowing pages for the first time, will likely view each poem in the series as merely an entrancing romantic story, and the separate poems as more or less intimately connected and correlated so as to form a literary whole. He will look upon Arthur as a great and noble-hearted king, Guinevere as a beautiful but erring woman, Launcelot as the bravest of knights but false to his vows, and so on through the array

---

\*THE MEANING OF THE IDYLLS OF THE KING. An Essay in Interpretation. By Condé Benoist Pallen, LL.D. American Book Company: New York, Cincinnati, Chicago. Price, 40 cents.



of splendid figures that grace the court of Camelot. And so with his mind filled with these visions of the far-off past he closes the book with something like the satisfied pleasure a child experiences after reading its first volume of fairy tales. He accepts them for what they seem to be at first sight. Reflection brings wisdom and if he be of a meditative turn of mind the time perhaps comes when he feels not quite so certain that he has mastered the underlying principles upon which Tennyson's Idylls are founded, that there is an impalpable, as yet, something that pervades them like a secret charm—in short, that he has not got to the heart of the matter at all. This dim feeling that there is a subtle strain running through and deep down in them, hidden more or less beneath the surface glamor of diction and versification, brings to his mind a certain delightful uncertainty, an idea that they are intended for something more than mere romantic tales—that each separate poem and the series as a whole have been conceived and designed to set forth a great central truth or lesson that will “teach high thought and noble purpose” to “mark the beginning of a time.” In short, he arrives at the inevitable conclusion that Tennyson's “Idylls of the King” admit of an interpretation without which it is impossible to rightly predicate their true scope, meaning and application. It is to trace this undercurrent of veiled meaning from source to outlet, to give it substance and form and palpability, that is the object and purpose of Mr. Pallen's remarkable essay.

In the eyes of Mr. Pallen the characters in the Idylls, though robed in all the concrete splendors of poetic fancy and poetic art, have an allegorical significance, intended, planned and systematically imparted to them by the poet, while the various stories are integral parts of the high and noble theme that gives to Tennyson's work its special character and inestimable value. Their purpose is to teach a great moral and religious truth, the triumph of the spirit over the flesh—*shadowing Sense at war with Soul*, as the illustrious bard himself expresses it. How skillfully, artistically and comprehensively this has been done is demonstrated by Mr. Pallen in his clear, logical and most instructive essay on “The Meaning of the Idylls of the King.” Each Idyll is illumined with a new and mystic light which enables the

reader to see the very heart and pulse of the living allegory that runs through the series.

From the period of their first publication, critics have differed as to the scope and purport of *The Idylls*, and it has been contended that the more advanced commentators have sought to attach to them a meaning and a purpose with which their author never, designedly at least, endowed them. At the same time, and bearing this in mind, it must be admitted that Mr. Pallen's interpretation is a great deal more than a mere surmise worked out to a felicitous finality which may, or may not, have presented itself to Tennyson when engaged in writing the poems. Mr. Pallen gives chapter and verse, basing his theory on the poet's expressed purpose and design as well as on the internal evidence of the poems themselves, the truth and correctness of which theory the letter of commendation and appreciation from Tennyson himself goes far, if not entirely conclusive, to corroborate.

If the fascinating deductions set forth in Mr. Pallen's interesting little volume are correct, and from the strong chain of evidence furnished we believe them to be correct, then they place Tennyson's *Idylls* in a new and nobler light, and elevate them to a plane of literature many degrees above Sir Thomas Malory's "*Historie of King Arthur and His Noble Knights of the Round Table*," from which the Victorian poet drew his materials. If true, then Tennyson made this turning of the Arthurian cycle a means of conveying a well-called-for lesson to his own fellow-countrymen and to the world at large for the uplifting of society by the example of the highest and purest Christian ideals. Viewed in this light *The Idylls* become a new and more serious study to their world of readers, and bear a weight and significance with which they are not commonly credited. Each idyll, as well as the series of poems as a whole, possesses a two-fold beauty, namely, that of the simple poetical romance, and the further and more important symbolical one of well-sustained allegory by which a great and noble truth is taught to the world. They combine the directness and natural simplicity of Chaucer's "*Canterbury Tales*" with the symbolism of Spenser's "*Faery Queen*."

But the mere devising and expounding of an adequate theory of interpretation is not the only merit of Mr. Pallen's book, not

even the most important feature of it from a practical standpoint. It is the application of the theory to each and all the idylls in so many elaborate separate short essays that makes the book a fruitful source of interest to the readers of Tennyson's masterpiece and a special and most valuable aid to teachers and students, amongst whom in our Catholic colleges, convents and academies we would bespeak it a wide circulation.

The first part of the book is devoted to the evolution and explanation of the general purport of the Idylls. From Tennyson's own words occurring in his poem, entitled "The Epic," which may be regarded as the prologue to the Idylls, Mr. Pallen derives the admission that the latter were intended to have a deeper significance than what appears on the surface—that the old Arthurian legends were used as a means to convey a beautiful message to the world and to teach a great central truth. What that truth is may be gathered from the last paragraph of the chapter under consideration. It reads: "The main purport of The Idylls is to show forth the kingship of the Soul, and how only through that kingship the beast in man is subdued. Their message is a rebuke to the pride of the flesh, the crime of sense become the crime of malice, the ancient rebellion against the spiritual and God."

Then follows the application of the principle established to each of the eleven separate poems that make up the series. In this delicate task the author is most happy. The process impresses one not with the idea of the working out of an ingenious theory, but rather as the exposition of an interpretation without which Tennyson's "Idylls of the King" lose half their charm and are reduced to the common level of mere stories of an ancient chivalry done up in exquisite verse. In the words of the author: "Without this interpretation put upon them they become in large part so many poetized riddles, valueless save for the subtleness and beauty of their imagery. In the light of this interpretation they become a luminous message of purity to an age

Touched by the adulterous finger of a time  
That hovered between war and wantonness.

It is in "The Coming of Arthur," perhaps that the applicability of this principle of interpretation is most strikingly evident. At

the risk of saying too much, but to make our readers further acquainted with the marked merits of Mr. Pallen's book, with its particular trend and scope, we shall take the liberty of reproducing in outline the full meaning of "The Coming of Arthur" as it appears to our author's eyes. It will at once be acknowledged that the picture differs greatly from that which the poem presents to the eye of the average reader.

King Arthur typifies the spiritual man—the Soul. Before his coming the world, represented by Leodogran's kingdom, was rent and mangled by human passions—Sense triumphant—which, like so many wild beasts, preyed upon human society making it a "waste and desolation, where the beast ranged at will." Leodogran, this ruler amidst social chaos over which he has no control, invites Arthur, the invincible spiritual man, to come to his aid. Arthur accepts the invitation, applies himself to the task of regeneration, and by the might of the powers of the spirit rids Leodogran's kingdom of the enemies of darkness that were destroying it. While carrying out this reformation at Cameliard he sees Guinevere, "the fairest of all flesh," and desires union with her that he may establish his own new kingdom on the only secure basis of the integrity of the family and the sanctity of the home, for which purpose he had drawn together the Knights of the Round Table, the spiritual organization by means of which he had triumphed over his enemies and made himself great and powerful in the land.

Guinevere, then, is typical of the flesh—the human Body, just as Arthur is the Soul personified. The body is the habitat of the soul—the perfect soul in the perfect body forming the perfect being. By this union was the human body to be spiritualized and the being enabled to work out its God-ordained destiny. As Arthur so pointedly says, speaking of his contemplated marriage with Guinevere:

"But were I joined with her,  
Then might we live together as one life,  
And reigning with one will in everything,  
Have power on this dark land to lighten it,  
And power on this dead world to make it live."

"In this episode," says Mr. Pallen, "of Arthur coming to the

land of Leodogran and there meeting Guinevere in that land of beasts, where he conceives his purpose of taking her to wife, is the ground of the action of the Idylls. In the land of beasts we find sense at war with soul, and sense victorious; the beast in man dominant, the soul in man overcome; discord, confusion, war, chaos, and anarchy supreme. To bring back peace, law, and order, the soul, in union with the body as its vital and controlling element, must subdue the passions and organize human society on a spiritual basis. The accomplishment of this work is Arthur's mission. The first step is union with Guinevere."

In the coming and in the passing of Arthur the immortality of the soul is beautifully symbolized and admirably preserved. He came, nobody—not even the sages, Bleys and Merlin—knew whence; he went, nobody knew whither. Out of the ocean of immensity, which is eternity, he came, and to eternity he departed. Though sorely wounded he did not die. The "three fair queens" bore him away in the barge "dark as a funeral scarf" and—he was seen no more.

In the mystical Lady of the Lake, Religion is symbolized, and the brand Excalibur, which she gives to Arthur to drive the heathen out, becomes the power and graces of religion, the spiritual weapon to subdue the passions of the flesh, which are the deadly enemies of the soul. The Round Table, as already stated, is the spiritual organization of man; Merlin, Arthur's chief counsellor, typifies wisdom, "the eyes of the soul"; and the "three fair queens," who presided at the founding of the Order of the Knights of the Round Table, personify the three cardinal virtues, Charity, Hope and Faith.

These and other allegorical phases Mr. Pallen points out in his interpretation of "The Coming of Arthur," supports by passages quoted, and shows how exactly every character falls into place in the mystical court and kingdom of King Arthur.

With equal preciseness, keenness of penetration and lucidity of expression is the noble Idyll of "Gareth and Lynette" interpreted. Gareth is the perfect type of the spiritualized man ere yet "the sin was sinned" which tainted and corrupted the integrity of Arthur's court. In the four evil champions who guarded Castle Perilous and whom Gareth in the armor of spiritual strength

vanquishes we recognize Pleasure that waits on youth, Ambition that is peculiar to maturer years, Habits the growth due to the indulgence of sense, the companion of a vicious old age, and Death. The Lady Lyonors typifies the soul held in bondage by the powers of sense, and Lynette, the pride and vanity of the world that measures human worth by external appearances only.

In Guinevere we have the personification of "Sense at war with Soul," through whose rebellion and sin in conjunction with Launcelot, who symbolizes the pride of the flesh, was the ever-growing cause of all the evil that came to blast the high hopes and endeavors of the blameless King, and render his court and kingdom a mockery and a gigantic failure. As it was in the distant days of Paradise, the trail of the serpent was gradually over all—Launcelot and the Queen, Tristram and Iseult—

"Then others, following these my mightiest knights,  
And drawing foul ensample from fair names,  
Sinned also."

To Guinevere's sin may be traced directly, as stream to its source, the insane suspicion of Geraint, the tragic frenzy of Balin, the overthrow of Merlin, the wise, the fatal fatuity of the beautiful Elaine, the failure of Arthur's Knights in their quest of the Holy Grail, the mad fury of the passion-driven Pelleas, the open triumph and proclamation of Tristram, the free-lover, the exposure and shame of Guinevere, the treachery of Modred, and the failure of all that Arthur had lived and struggled for.

In his essay Mr. Pallen keeps before the mind the allegorical strain running through all and sustained in all, that gives to the Idylls a deeper meaning which, purposed as it evidently was by the poet himself, must by its mystical or religious import invest them with a new interest for the Catholic reader as well as raise Tennyson to a still higher place amongst the greatest of English poets.

---

## Exercises on General and Prescribed Readings

---

### THE MEANING OF THE IDYLLS OF THE KING.

#### *Questions on the Article.*

1. What does the author call his work? 2. How was this essay developed? 3. What valuable endorsement has it? 4. In what light will a reader first view the Idylls? 5. What further impression are they likely to leave on a thoughtful mind? 6. What do they seem to require for a full understanding? 7. What further meaning have they according to the author? 8. What is their evident purpose? 9. How does the author sustain his contention? 10. What additional interest does the author's view attach to these poems? 11. What is the most important feature of the Essay? 12. What do these poems reduce themselves to if viewed without this interpretation? 13. Demonstrate the significance of "The Coming of Arthur" under Mr. Pallen's theory of interpretation. 14. Give the allegorical significance of the Idyll, "Gareth and Lynette." 15. What was it that made Arthur's life and career a failure?

#### *Research Questions.*

1. What is meant by an essay in interpretation? 2. Why should this essay be of value to the teacher and student? 3. What important part does interpretation play in the study of the higher poetry? 4. Whence did Tennyson obtain his materials for his Idylls of the King? 5. In what important respects do they differ from the original? 6. What other poets have written about King Arthur and his Knights of the Round Table? 7. What is meant by symbolism in poetry? 8. Mention three great symbolical poems. 9. What is allegory? 10. What great Teacher used this form of instruction? 11. What is the difference between allegory and parable? 12. In what order were Tennyson's Idylls first published? 13. In what order are they now published?

#### *Topics suggested for Supplementary Articles.*

1. The Story of King Arthur and his Knights of the Round Table.
2. Growth and Development of the Arthur Legend.
3. Arthurian writers.
4. The Story of the Saint Graal.
5. Poetry and its Interpretation.
6. Comparison between Tennyson's "Idylls of the King" and Sir Thomas Malory's "History of King Arthur and his Noble Knights of the Round Table."

## Dictionary of Catholic Authors

---

**Alexander Pope** (1688-1744) was born of Catholic parents, adhered all his life to the Catholic faith and died fortified with the Sacraments of the Church. It is on these grounds, and not on account of the philosophical or religious character of his writings—much of which may be considered outside of the pale of distinctly Catholic literature—that we accord him a place in the Dictionary of Catholic Authors.

Alexander Pope was born in London in the revolutionary year 1688. His father was a convert to the Catholic faith and young Pope was brought up, so far as the circumstances of the times would allow, in the belief and practice of his father's creed. At the age of eight years he was placed under the care of a Catholic priest, from whom he learned the rudiments of Latin and Greek; his religion excluded him from the public schools and universities of England. He was then sent to a private school in London, but was taken home when about in his twelfth year and instructed by another priest who lived in the neighborhood. In fact, apart from the rudiments obtained from these two priests, Pope may be considered as a self-taught man—certainly as a self-cultivated poet. His poetic gift manifested itself early. He writes:

As yet a child, nor yet a fool to fame,  
I lisped in numbers, for the numbers came.

The classic poets soon became his chief study and delight. Whatever may have been the errors of his life its closing scene was one of faith and pious resignation. When in a dying condition, he exerted all his strength to throw himself out of bed in order to receive the last Sacraments kneeling on the floor. It is recorded of the priest who performed the last rites of the Church that he "came out from the dying man, penetrated to the last degree with the state of mind in which he found his penitent, resigned and wrapt up in the love of God and man." He calmly expired in May, 1744.



Pope's chief poems are: "The Pastorals," "Essay on Criticism," "The Rape of the Lock," his masterpiece; "Windsor Forest," "The Iliad," "The Dunciad," "The Essay on Man," "Moral Essays," and "The Imitations of Horace."

---

**Richard Challoner** (1691-1781), Bishop of Debra, was born at Lewes, Sussex, England. In his early youth he was converted to the Catholic faith. At the age of thirteen he was sent to the English College at Douay, where, after his ordination, his talents caused him to be retained nearly twenty years. He was successively professor of philosophy and vice-president and professor of divinity. He returned to England in 1730. Both as a priest on the English mission and afterwards in 1741 as Bishop of Debra, *in partibus*, he performed most admirable work in the cause of Catholicism in his native land. In 1737 he published "The Catholic Christian Instructed," a most able reply to Dr. Conyers Middleton's "Letter from Rome," in which he attempted to derive all the ceremonies of the ritual of the Catholic Church from the Pagan religion which it had supplanted. Middleton's reply consisted in a prosecution of Father Challoner, which obliged him to take refuge on the Continent. The last sixteen years of the good Bishop's life were years of trial and affliction. The active prosecutions of informers resulted in heavy fines, the closing of many chapels and the scattering of priests and people. To crown these evils, the clamor of intolerance and fanaticism brought about the infamous Gordon Riots of 1780, the results of which seem to have been a death blow to the venerable Bishop. He died in his ninetieth year in London, in 1781.

Besides his famous "Catholic Christian Instructed" Dr. Challoner left many other writings in defense of Catholic truth, the chief of which are: "Meditations for Every Day in the Year," "Think Well On't"; both of which are household books of devotion that have elicited the admiration of candid Protestants; "Memoirs of Missionary Priests and other Catholics that have Suffered Death in England on Religious Accounts, from the year 1577 to 1684." Another important work is his revision of the Rheims-Douay Bible, in which he substituted modern for antiquated terms.

## Suggestive Programs

---

### FOR LITERARY AND DEBATING SOCIETIES.

#### DEBATE.

QUESTION—*Resolved that Immigration is Detrimental to the United States.*

#### AFFIRMATIVE.

*First Speaker.*—1. Question of interest to every workingman in the United States, to be considered wholly from the standpoint of justice to American labor. 2. Immigration increases the ranks of the unemployed. 3. It lowers wages. 4. It competes with those workingmen now striving to make both ends meet by ill-paid employment. 5. It is to the interest of the laborer that wages should rise. 6. Conditions now are unlike those in the past. 7. In the past there was remunerative employment for every man who was willing to work. 8. Immigration was in the past encouraged for the settlement of our lands. 9. Now there are thousands of men without any permanent employment. 10. Wages are being cut to enable employers to meet competition. 11. Poverty confronts multitudes in our large cities. 12. Charity taxed to keep thousands from starvation. 13. These are facts, and yet our friends on the opposite side would keep the door open to immigration, and, as a matter of course, to further competition and further material injury to the American people.

#### NEGATIVE.

*Second Speaker.*—1. By our international compact, we guarantee protection to any naturalized foreigner, at least, of sound body and mind, who may come to us, just as though he were a member of our national family. 2. We can restrict immigration to desirable prospective citizens. 3. Our immigration treaties cannot be broken without causing friction and retaliation. 4. No country need fear too many good and desirable men coming to its shores. 5. No doubt in the past many undesirable aliens have been admitted into our country. 6. Any commercial and financial depression is the result of speculation, over-production and the operations of trusts, and not to immigration. 9. Enforce our laws against improper persons coming to our shores, and we need have no fear of immigration. 10. There is still plenty of room for good men and their families—for their labor, their enterprise, their strength and their honesty of purpose.

## AFFIRMATIVE.

*Third Speaker.*—1. Much of the crime, pauperism and idleness existing in our great cities is due to immigration. 2. We want what labor there is for our own citizens. 3. We owe it to our own citizens to guarantee their rights to life, liberty, to gain a decent livelihood to ensure their happiness. 4. As to commercial and international treaties—they are made for mutual benefit. Should the future demonstrate that these agreements are distasteful or harmful to the nation, or burdensome, they can be repealed and new ones made. 5. Other nations reserve the right to dictate who and what shall come among them, and we have the right to impose the same restrictions. 6. Reasons why we should limit immigration are: crime, pauperism, idleness, competition, contract labor, lowering of wages. 7. Our labor market is so overcrowded that its condition is sapping the strength of our institutions by creating an unrest that tends to anarchy. 8. In order to protect our workingmen on the Pacific Coast, we were compelled to prohibit the further introduction of the Chinese. A similar evil exists on the eastern side of this country, in the case of some nationalities. 9. We should restrict those who cannot be benefited by coming and who will be a serious embarrassment to those who are here.

## NEGATIVE.

*Fourth Speaker.*—1. The difficulty of discriminating between those immigrants who are worthy and those who are not worthy. 2. What would these United States have been if it were not for immigration? 3. The two chief counts against the Chinese are that they will not become American citizens and that they compete in labor at starvation wages. 4. This can be said of no other nationality. 5. Enforce the laws against crime and pauperism and we have little to fear against immigration. 6. The great cause of our labor troubles springs from this—that the cost of living constantly increases, while the tendency of wages is to stand still or sometimes to be cut—this and the failure of employer and employé to come to terms on the question of a just and adequate wage.

## AFFIRMATIVE.

*Fifth Speaker.*—1. By immigration we add thousands and thousands to our population that cannot support themselves. 2. The immense inflow of immigrants is more than this country can assimilate and maintain its own ideals and existing institutions. 3. We are flooding our largest cities with ignorance, crime and poverty. 4. Immigration should be restricted to those who possess the qualifications of education, health, moral character, and means of support. 5. We must protect our own laborers and prevent conditions that threaten us with anarchy and revolution. 6. Let us revise our immigration laws, prohibit a promiscuous rush to this country, and stop any further competition in labor, until the needs of production require more laborers.

## Summer Schools in America<sup>1</sup>

BY THE REV. THOMAS McMILLAN, C.S.P.

The Summer Schools are the natural and logical result of conditions which have come only with the growth of the present generation. The vacation in summer is not a very ancient institution, and the desire to utilize it for profit as well as pleasure has been a dominant factor in organizing the courses of instruction. From the people at large came the chief incentive, which is now generally approved by the leading educational institutions, whose managers are thus enabled to use their buildings all the year round.

These various institutions provide for those persons desirous of adding to their intellectual attainments, who are otherwise unable to obtain professional assistance in their studies. The instruction, when it has this end, is popular in its character and limited to those subjects not requiring prolonged and continuous effort in which the advantages of the summer lectures may be supplemented by reading during the rest of the year. Most in demand are the courses in literature, including articles in the current magazines; history in its bearing on modern development; ethical and religious discussions; physical training with vocal culture in music and elocution. These advantages may be combined with a large allowance of time for healthful recreation, and social intercourse.

For teachers liable to get into ruts and without much contact with grown-up people, it is most profitable to meet and exchange experiences with those who represent the general culture of the average home; as well as others of their own profession whose range in practical knowledge extends from the kindergarten to the university.

The first American summer school was opened in 1873, in Penikese Island, near Buzzard's Bay, Mass., under the management of Louis Agassiz, the great teacher and naturalist of Harvard University. His object was to secure a laboratory by the seaside for advancing science, especially through the study of the lower forms of marine life. At first he hoped to locate on the island of Nantucket, but was obliged to change his plans. With forty-three students in attendance he began his first session in a building erected by Mr. John Anderson, of New York City, which served for laboratory and dormitory purposes.

Very prominent for ten years was the Concord Summer School of Philosophy, established in 1879 by Mr. Bronson Alcott, at Concord, Mass.

---

<sup>1</sup> The historical facts here given are taken mainly from a "History of Education in the United States," by Edwin Grant Dexter, Ph.D., (Columbia) professor of Education in the University of Illinois.

A similar school was conducted by Mr. Thomas Davidson at Farmington, Conn., which was later removed to the village of Glenmore, in the Adirondacks, where an attempt was made to provide instruction covering the whole field of the culture sciences by means of lectures, classes, conversations and carefully directed private study. The members were encouraged to strive after plain living and high thinking.

During three years, 1892-1895, Professor Felix Adler, of New York City, directed the School of Applied Ethics at Plymouth, Mass. The main purpose was the promotion of historical and scientific study in those branches of knowledge that relate to human conduct.

The Northfield Summer Conference was composed of college students, who came in 1886 at the call of Dr. Moody, to study the Bible and practical methods of Christian work. A similar gathering was organized in 1892 at Knoxville, Tenn.

The Martha's Vineyard Summer Institute was among the first to provide chiefly for the needs of teachers. It has had large numbers in attendance from the year 1878 to the present time.

The first Teachers' Institute—so called—was held by J. S. Denman, superintendent of schools for Tompkins County, New York, in 1843, lasting two weeks. It is claimed that Horace Mann had a similar plan in operation for the state of Massachusetts.

Chautauqua Lake, N. Y., is the centre of a movement which is traced back to a Sunday School Assembly, the outgrowth of a religious camp-meeting in the summer of 1874. The figures given indicate that its registered students reached the enormous number of one hundred thousand, half between the ages of thirty and forty years. The summer assembly is the visible centre of the numerous Reading Circles. In 1878 was organized the Chautauqua Literary and Scientific Circle (C. L. S. C.); the Summer College in 1879; the Correspondence College in 1885.

Atlantic City, N. J., has been chosen for the summer gathering called the Jewish Chautauqua, devoted mainly to the study of Hebrew literature and history.

Among Catholics there has been much organized effort for self-improvement in the various church organizations, especially the societies that have fostered the plan of a national union of forces for securing the strength that comes only by federation. The large attendance at lectures and sermons in parish churches indicate zeal and intellectual activity. At Baltimore the first Catholic Congress brought together a magnificent assembly of men; which was duplicated at a later date in Chicago amid the varied attractions and distractions of a World's Fair. Some very notable annual conventions of societies representing a large range of territory have also given opportunities for bringing together many of the ablest speakers and thinkers belonging to the Catholic Church in America, while at Madison, Wisconsin, and later at St. Paul, Minnesota, the Columbian Summer School was a strong support to the Catholic Reading Circles and had many distinguished speakers.

Judged by the number of people brought within the range of its influence at the summer and winter gatherings by the fostering care of the social and intellectual forces among Catholics, the Catholic Summer School of America may claim a unique record since the first session held in New London, Conn., in 1892. Never before have the representatives of the laity had such opportunities for congenial intercourse. Residents of large cities and small towns meet on equal terms, united by the bond of faith, and strong in their convictions as citizens of the American republic. The loyalty of the people shown by yearly attendance is the strongest proof that there is a demand for this movement, which as yet has not been favored by any large donations, though generous patrons are much needed.

During several years past, for nine weeks the Summer School at Cliff Haven, N. Y., has been the centre of interest to a considerable number of people. Some that attended in former years have retained a pleasant memory, and read with avidity the accounts of the lectures and social events happening day by day, while regretting their inability to be present. The most fortunate are those who actually make the journey from New York, Boston, Philadelphia, and other cities and towns to enjoy for a short time the intellectual advantages of a university life, and the cool, invigorating air from the Adirondack Mountains, the highest of which, Mount Marcy, reaches an altitude of about five thousand feet. In nearly every case the realization of what the summer school stands for is much more fully impressed by a visit to its home at Cliff Haven than by any description on the printed page. The anticipation is far surpassed by the reality.

The present writer has had the honor of taking an active share since the very beginning of the movement in the work of preparing the program of lectures and studies. Considerable attention has been given to the encouragement of the work for self-improvement undertaken voluntarily by the Catholic Reading Circles throughout the United States. It is now conceded that the directors and members of these reading circles have been the chief factors that made possible the beginning and continued success of the summer school. They contributed to the movement from their varied experience in educational work without any inducement of professional compensation. Each one is expected to be a volunteer, eager and willing to do loyal service in the cause of Christian truth. For every lecture the allowance of money is made merely nominal to cover expenses. In the absence of any large endowment fund this spirit of generosity must be relied on to continue the work for the future.

A practical example may best serve to illustrate the bond of union between the Catholic reading public and the summer school. The former director of the Fenelon Reading Circle, Borough of Brooklyn, New York City, Rev. M. G. Flannery, was invited to communicate some of his extensive knowledge on the subject of Christian art, in the form of lectures. He was also requested to furnish a list of books of reference, so that the readers might continue the study in their own homes during the winter

months. Another useful purpose of this list was to guide the selection of books in the numerous town libraries supported by public funds where Catholics can claim recognition for their own choice of reading.

There was much discussion at the inception of the movement as to whether the summer school represented a real need of the Catholic body; and whether it would serve to develop and strengthen the intellectual forces in defense of educational institutions. The late Brother Azarias was requested to prepare a statement bearing on this point for the Catholic Congress at Chicago in the year 1893, in which he stated that the primary import of the summer school is:—

"To give from the most authoritative sources among our Catholic writers and thinkers the Catholic point of view on all the issues of the day in history, in literature, in philosophy, in political science, upon the economic problems that are agitating the world, upon the relations between science and religion; to state in the clearest possible terms the principal underlying truth in each and all these subjects; to remove false assumptions and correct false statements; to pursue the calumnies and slanders uttered against our Creed and our Church to their last lurking-place. Our reading Catholics, in the busy round of their daily occupations, heedlessly snatch out of the secular journals and magazines undigested opinions upon important subjects, opinions hastily written and not unfrequently erroneously expressed; men and events, theories and schemes and projects are discussed upon unsound principles and assumptions which the readers have but scant time to unravel and rectify; the poison of these false premises enters into their thinking, corrodes their reasoning; and unconsciously they accept as truth conclusions that are only distortions of truth. The summer school seeks to supply antidotes for this poison. And therefore the ablest and best-equipped among our Catholic leaders of thought, whether lay or clerical, are brought face to face with a cultured Catholic audience, and give their listeners the fruits of life-long studies in those departments of science or letters in which they have become eminent.

They state in single lectures or in courses of lectures such principles and facts and methods as may afterwards be used and applied in one's reading for the detection of error and the discovery of truth. To achieve such work is the mission of the Catholic summer school, therefore, does it in all propriety, and in all justice, take a place in our Catholic system of education."

By his own lectures at the summer school, Brother Azarias refuted many erroneous opinions relating to the history of education. Prof. Herbert B. Adams, of the Johns Hopkins University, in the Report of the Commissioner of Education for the United States, 1898-9, rendered a deserved tribute when he affirmed that Brother Azarias, in his printed essays, "proved conclusively to American readers that the medieval Church did not neglect either primary or popular education. All was given that the times really needed or demanded. The rise of colleges and universi-

ties cannot be explained without reference to the cathedral and cloister schools of the Middle Ages. . . . The gymnasia of modern Germany were based upon medieval . . . foundations, upon confiscation of the ancient religious endowments."

The approval given June, 1894, by our Holy Father Pope Leo XIII., was most encouraging to those who had undertaken amid many difficulties the work of starting the summer school. During the following year the Apostolic Delegate, now Cardinal Satolli, made a personal inspection of the site chosen, and sent a cordial letter in approbation of the movement. Since that time Cardinal Gibbons, Cardinal Martinelli, and the present Apostolic Delegate, Archbishop Falconio, and many other prelates have been among the honored guests. The former president of the summer school, Rt. Rev. Monsignor Conaty, D.D., was chosen Rector of the Catholic University, and is now Bishop of Los Angeles, Cal. Rt. Rev. Monsignor Lavelle, V.G., after many years of devoted service to the work of the summer school, lately received merited distinction from Pope Pius X.

---

### Summer School Notes

On March 18, 1905, the summer school lost one of its most prominent active members by the decease of Mr. Francis C. Travers, of New York City. The deceased had long been prominently identified with the summer school, was a member of the Champlain Club, and at the time of his death a trustee of the school.

The following resolutions, passed at a special meeting of the Trustees of the Catholic Summer School of America, at the Catholic Club, New York City, on March 20, 1905, voice the affectionate esteem and sense of loss his death has occasioned not only to his brother-trustees, but to all the members and supporters of the school who knew him personally or knew him in his good and generous works:

"Whereas, Francis C. Travers, a member of this Board, by God's will departed this life Saturday, March 18; and

"Whereas, by his devotion to the interests of the Catholic Summer School of America, his wise counsel and generous support, he won the love and respect of his fellow-trustees and of all the friends of this institution; and

"Whereas, by the death of Francis C. Travers the Catholic Summer School has lost an official and a friend of the highest value, the world a man of exemplary life and his family a true husband and father; therefore be it

"Resolved, That we, the trustees of the Catholic Summer School of America, deplore his death, sympathize with his bereaved family and ex-



press our appreciation of his great merits as a man, a trustee of this institution, and a practical Catholic; and be it further

"Resolved, That these resolutions be entered on the minutes of the Catholic Summer School of America and that a copy thereof be made and transmitted to his family.

"D. J. McMAHON, D.D., President.

"WARREN E. MOSHER, Secretary."

The members of the Champlain Club were formally requested to attend the funeral of their beloved deceased fellow-member, and many members of the Summer School were also present at the obsequies.

We are informed that the Buffalo Cottage will be in readiness for the coming session, and will in every respect be second to none on the grounds. It will accommodate from seventy-five to eighty guests, and it is expected that there will be an unusually large and representative contingent from Buffalo at Cliff Haven for the house-warming.

The Rev. J. McGrath, the President of the Buffalo Cottage Association, has been most loyal and earnest in promoting the interests of the Summer School in and around the city of Buffalo, and it is mainly due to his efforts, combined with those of the Right Rev. Bishop Colton, who is an ardent supporter of the Summer School, that Buffalo is represented by a beautiful and commodious cottage at Cliff Haven.

One of the most attractive residential buildings on the grounds is the New Jersey Club. Its location is very central and its accommodations extensive and of the most modern character. The following are the officers of the New Jersey Club Association, which has built it:

President, Rev. M. F. McGinness; Vice-President, Rev. J. D. Roach; Treasurer, John F. Lynch; Secretary, Aloysius McMahon; Counsel, McCarthy and McMahon. The Directors are, besides these aforementioned gentlemen: Messrs. Thos. F. Kennedy, John F. Kerr, Stephen Horgan, Martin Handy, Dr. F. M. Burke and Mary Burke. These officers deserve a large word of credit for the energy and enterprise they have displayed in bringing their plans at Cliff Haven so quickly to a successful issue.

The home life at Cliff Haven has been added to by the erection of another private cottage, the Villa Frontenac, which is to be the summer home of Miss Alice Ryan, of New York City.

---

#### K. OF C. REUNION AT CLIFF HAVEN.

Arrangements are being made for a grand reunion of the Knights of Columbus of Northern New York and Vermont, to be held during the month of July at Cliff Haven, the home of the Catholic Summer School. Plattsburg Council is the prime mover in the reunion. Representatives from the councils in the district held a preliminary meeting recently and

the plans were fully discussed, and met with the approval of the Knights present. The exact date for the reunion was not determined, as this matter was left to a committee composed of Hon. R. E. Healy, Hon. J. B. Riley and P. J. Tierney. The third degree, in all probability, will be conferred at the reunion.

A reception in honor of the visiting Knights and their ladies was given by the Plattsburg Council in their parlors following the Amy Murray recital, at which the delegates were the guests of Plattsburg Knights. The reception was followed by dancing and supper in the large ball room of the Plattsburg Council. The ball room was beautifully decorated and presented a very pretty picture. A drive to Cliff Haven and Bluff Point, where luncheon was served, was also enjoyed.

---

#### MR. W. F. P. STOCKLEY IN THE LECTURE FIELD.

To most of our readers the name of Mr. W. F. P. Stockley is already familiar. He has been a frequent contributor to *THE CHAMPLAIN EDUCATOR*, in which many most worthy and scholarly articles have appeared from his pen. With an extensive and successful record as a University professor and lecturer in various educational institutions, he now wishes to extend the sphere of his efforts in the lecture field.

We have much pleasure in announcing that Mr. Stockley is open for engagements to lecture during the holiday months of July and August, and we here publish his schedule of lecture subjects, which will be found to cover a variety of subjects that should prove most interesting and instructive to teaching communities, reading circles and literary clubs. He is also prepared to supplement his lectures by more class-like work in detail if desired.

Mr. Stockley, as may be gathered from the prospectus of the Summer School, published in this issue of *THE CHAMPLAIN EDUCATOR*, has been engaged to deliver a course of lectures at that institution during the coming session. His schedule of lecture subjects is as follows:

Shakspeare's Plays (eight lectures); Burke (eight lectures); Tennyson (eight lectures); Milton's Early Poems (eight lectures); English Humorists and Satirists; Chaucer, Sir Thomas More, Charles Lamb, Sydney Smith, Thomas Moore (five lectures); History in Shakspeare; The Bacon-Shakspeare Controversy; The Natural Basis in English Poetry for the Supernatural; The Ideals of Thomas Davis; Education, Books, and the Young (three lectures); The Irish University Question; Education in Canada; The High Church Movement in England at present; Cardinal Newman; The Church seen from without and from within; Molière (five lectures); Bossuet and the Monarchy; Montalembert and Louis Veuillot; Christian and non-Christian in France; The French Language in Canada.

Mr. Stockley has won high praise from eminent scholars as a lecturer, a brilliant essayist and literary critic.

## THE LÆTARE MEDAL FOR 1905.

The Lætare Medal which Notre Dame University of Indiana annually awards to some Catholic layman distinguished for the rectitude of his life and the scope of his services to religion and humanity, went this year to Thomas B. Fitzpatrick, of Boston, Mass., head of the firm of Brown, Durrell and Company, of Boston and New York, and New England's foremost Catholic merchant.

Mr. Fitzpatrick was for several years a trustee of the Catholic Summer School, and is still an honorary life member of the institution. He has been a most steadfast friend of the John Boyle O'Reilly Reading Circle of Boston. He presented the circle with the splendid site on which the Boston Cottage at Cliff Haven stands, and contributed most generously to the building fund besides.

To the members and patrons of the Summer School it is a matter of particular gratification that this high honor has been conferred upon a personage so closely connected with the institution, whose life also is so eminently representative of Catholic ideals and rich in the fulfillment of Christian philanthropy and civic usefulness.

---

THE MANUFACTURE AND SALE OF HISTORY.

The following letter received from the Rev. H. J. Heuser, editor of *THE DOLPHIN*, will commend itself to the attention of our readers:

"DEAR MR. MOSHER:

"May I call your attention to the seemingly unjust methods by which the publishers of Dr. Guy Carleton Lee's 'History of North America' are foisting the sale of their work upon Catholic institutions and students?

"A prominent priest and educator of Philadelphia was the first to direct public attention to the matter in *THE DOLPHIN*, and the letters received in reply to our inquiry (see May issue, marked) reveal an astonishing picture of the way in which prominent Catholic names are used to do service in an anti-Catholic propaganda.

"I am sure the matter appeals to all of us, who are interested in weaning Catholics from a false appreciation of literary and historical standards, particularly in a field that is so creditable to the Catholic mission as that of North America.

"Trusting to your coöperation in this matter, I am,

"With sincere regard,

"Faithfully,

"H. J. HEUSER."

The work referred to is represented as "non-sectional, non-partisan, non-sectarian," whereas, according to the testimony of Catholic scholars well qualified to pronounce on the matter, it contains misrepresentations

and falsehoods. So well, however, apparently, has the scheme been worked that in the agents' circulars are published, without warrant or authority, the names of many prominent Catholics on the advisory and editorial boards, amongst those who are credited with having given the undertaking assistance and encouragement, and amongst its conspicuous subscribers. That some Catholics, on the strength of these representations, have been cajoled into subscribing for the work, appears certain, while the letters published by *THE DOLPHIN* show most conclusively and emphatically that the publishers of it used the names of Catholic scholars to further its sale, without warrant or authority. One such letter of repudiation, published in this issue, was sent to *THE CHAMPLAIN EDUCATOR* by Prof. Condé B. Pallén.

What defence the publishers of Dr. Lee's "History of North America" can make for what on the premises appears to be a premeditated deception, it is impossible to conceive; but it is only fair that Catholics should be instructed as to the real character of the work and the methods employed for the furtherance of its sale.

---

#### A STATEMENT BY PROFESSOR PALLÉN.

April 11, 1905.

Editor *CHAMPLAIN EDUCATOR*:

As my name has been published by George Barrie & Sons, of Philadelphia, as a member of the Editorial Board of "The History of North America," I would ask the courtesy of your columns to state that their use of my name is without authority and without warrant.

I was engaged some months ago by George Barrie & Sons to make a Catholic revision of this work, and did revise the first volume and part of the volume on Canada; but as my revisions, for the most part, were not incorporated by the editor, where I deemed them essential from the Catholic standpoint, I declined to proceed with the work and distinctly refused to allow my name to be connected with the History, and so informed the publishers.

I would apprise the public—especially the Catholic public—that in no way do I stand as a guarantor of the character of "The History of North America."

Yours truly,

CONDE B. PALLÉN.

---

## Book Reviews

---

**THE CHRISTIAN HOME.** By Rt. Rev. James A. McFaul, D.D., Bishop of Trenton, N. J. Benziger Brothers, New York. Price, 10 cents.

This is a most timely and instructive Pastoral Letter addressed to the Clergy and Laity of the diocese of Trenton, and worthy of the widest circulation. Never at any time, perhaps, was the Christian home in greater peril from social influences than it is to-day. Bishop McFaul realizes the fact, and for the guidance and inspiration of his flock sets forth the constitution and essential features of the Christian and, therefore, of the perfect home. In his pastoral he points out the duties of parents towards their children and towards each other, the enemies of the home and the marked necessity for filial obedience. He considers the home in its relations to the family and to society. The lessons inculcated should sink deep in the hearts of the members of families as well as teach wisdom to society in general. The letter is a notable example of literary condensation and pastoral homily, and suits the occasion most admirably.

**WEBSTER'S INTERNATIONAL DICTIONARY. THE NEW AND ENLARGED EDITION.**

G. and C. Merriam Company, Springfield, Mass. Price, \$10.75.

The G. and C. Merriam Company, of Springfield, Mass., have recently issued a new and enlarged edition of Webster's International Dictionary. It is printed throughout from new plates and contains a supplement of 25,000 additional words. A completely revised Gazetteer of the World, and a completely revised Biographical Dictionary. To those who know and prize the old Webster's Dictionary as an easy and practical reference-book, this new edition, with all its additional up-to-date matter, will come as a most welcome surprise.

That this great dictionary should long have been a favorite with the American people is not astonishing any more than the fact that it has won a most prominent place for itself in all English-speaking countries in the world.

It is used as the standard by the United States Supreme Court and by nearly all the Federal and State Courts, and in the United States Government Printing Office, at Washington. For teachers, schools and family use it has no compeer. As a dictionary it is simplicity itself.

**AVERY'S SCHOOL CHEMISTRY.** By Elroy M. Avery, Ph.D., LL.D. With illustrations. Price, \$1.20. American Book Company, New York, Cincinnati, and Chicago.

This book is designed to meet the wants of all secondary schools on chemistry and to provide a satisfactory text, a sufficient amount of individual laboratory work, and suitable lecture-table demonstrations. The experiments are simple and instructive, easily performed, and adapted to

the use of inexpensive and easily obtainable apparatus. Unusual space is devoted to chemistry as applied to important industrial processes, and to the affairs of every-day life, such as the contamination of water, bread making, the fertilization of soils by the action of nitrifying bacteria.

**THE RULER OF THE KINGDOM, AND OTHER PHASES OF LIFE CHARACTER.**

By Grace Keon. Benziger Brothers, New York. Price, \$1.25.

In this volume there are fourteen short stories and sketches, of which the first furnishes the title. Yet is it an apt title for the whole volume, through which love of the purest and highest type runs. Sometimes it is the love of lovers, sometimes that of a child for its parents, and again that of a friend, but always of the right quality and touched with a reverence not found in the so-called novels and stories of the day. The Ruler of the Kingdom is love, and well it is that it should be so, when it is the beautiful thing Grace Keon pictures it. All the stories and sketches are well written—in a style that holds and fascinates the reader, who runs from one to another with increasing avidity until the book is finished. Each and every one of them leaves a pleasant taste on the reading palate and most of them point a wholesome moral or teach an instructive lesson in the ways of the wayward human heart. The book is finely printed and bound in an attractive cover. It is a credit to both author and publishers.

**GOFF AND MAYNE'S FIRST PRINCIPLES OF AGRICULTURE.** By Emmet S. Goff and D. D. Mayne. American Book Company, New York. Price, 80 cents.

While not too difficult for boys and girls in the lower classes, this volume covers well the elements of agriculture in its various branches.

**POTTER'S GRAMMAR SCHOOL ALGEBRA.** By A. W. Potter, University of Michigan. American Book Company, New York. Price, 50 cents.

Intended for a year's work, this book is well adapted to open up the subject in a simple and comprehensive manner, arouse the pupil's interest, and lay the foundation for more extended work in later years.

**SMITH AND PERRY'S GEOGRAPHY OF NEW YORK: THE STATE—THE CITY.**

By Floyd R. Smith and Arthur C. Perry, Jr. With maps and illustrations. American Book Company, New York. Price, 40 cents.

This is a most interesting volume for school children, and presents the geography of both State and City of New York. The illustrations are numerous and attractive.

**REVISED EDITION OF ROLFE'S SHAKESPEARE.—HAMLET. MIDSUMMER NIGHT'S DREAM. THE TEMPEST. OTHELLO. MACBETH.** Edited with notes by William J. Rolfe, Litt. D. American Book Company, New York. Price, 56 cents.

The popularity of Dr. Rolfe's edition of Shakespeare shows no signs of waning. It is to-day the standard American edition of Shakespeare, and unsurpassed for academic purposes.

# THE CHAMPLAIN EDUCATOR

VOL. XXIV

JULY-SEPTEMBER, 1905

No. 3

## SOME ROMANTIC BIOGRAPHIES

By GEORGINA P. CURTIS.

MARIA LUIGIA PIZZOLI.

The latter part of the nineteenth century is supposed to have been what we will call the "Woman's Age." A period when woman's superiority of mind and her capability of being highly educated has been manifested.

That it has been the age when greater advantages have been placed within the reach of women there can be no doubt; but a study of the history of the women of France, England, Germany and Italy will show so many and remarkable instances of superior intellect in woman, and of cases where their powers were made known and cultivated under great difficulties, that we are forced to think that they have been as clever and capable from the remotest time as they are now; and have simply lacked the power to train their minds as they can do in the present day.

In some few cases, however, the means to acquire a brilliant and solid education have been within their reach. Such a one was Maria Luigia Pizzoli, the only daughter of Luigi Pizzoli, a gentleman of Bologna. She was born in 1817, and early gave evidence of remarkable ability, joined to a wonderful memory. The most learned men of the day would appeal to her in any historical doubt, or when a question of dates was at issue.

Luigia, besides her cultivated mind, possessed great beauty, and a most holy and pious character. She is described as being tall, with dark eyes, auburn hair, and a peculiarly graceful and modest manner. Her great passion was music, seeing which her father cultivated it to the uttermost, giving her as a music

master Pilotti, an excellent teacher of counterpoint. He was so struck with the genius and ability of his pupil that in a short time he declared Luigia to be as well versed in music as he was himself.

As a pianist she soon ranked among the first in Italy, but not contented with that she soon began to compose, and with such success that in 1836 the newspapers of Bologna published the following paragraph:

"The very beautiful symphony written by the young amateur, Maria Luigia Pizzoli, was executed by our orchestra, and received most favorably. It is calculated to please all persons of taste, for, combined with much learning and studied elaborations, we find that exquisite melody the Italian ear demands."

Soon after this she was invited by the Musical Academy of Bologna to accompany the greatest harpist in Italy at a music festival. Besides this she also played a sonata composed by herself.

Luigia loved her art passionately, and especially everything about it connected with her religion. She often obtained permission to play on the great organ in the church of St. Dominic, and for the great Saint who is buried in this church she had a peculiar devotion. Some of her happiest hours were spent kneeling in the shadow of a pillar near the high altar, reciting her rosary, with the sweet, powerful music of the choir as an accompaniment.

Not all the fame she had acquired, nor the flattery and admiration she received, took from this young girl the simplicity, the piety, and abiding faith that characterized her. She was literally in the world but not of it.

Her home in Bologna was near the leaning towers of Asinelli and Garisenda, erected in the twelfth century. We can picture her walking through the streets of Bologna, past the Portico dei Servi, and the fountain of Neptune, designed by Giovanni Bologna, stopping, perhaps, on meeting some one she knows, or again lingering in the beautiful courtyard of the University of Bologna, the cynosure of all eyes, answering with charming grace and ease the questions and remarks from professors and students.



Her parents were justly proud of their beloved and only child. The Signor Pizzoli endowed a perpetual fountain for a yearly prize to be given in her honor by the Philharmonic Society of Bologna to any of the young students of either sex who should compose the best fugue.

Shortly after this Luigia was attacked by a severe illness, and symptoms of consumption developed, which increased rapidly. In all probability her mental powers had been cultivated at the expense of her physical strength. All the medical skill of the day was called to her aid. Novenas and Masses were said for her in all the churches, while her heartbroken father and mother nursed her devotedly. But all was alike unavailing. In the glory of her rising fame, in the perfection of earthly happiness, young, rich, beautiful, beloved, this young girl, only twenty-one years old, was taken away.

She is described as being entirely happy and satisfied that it should be so, her only anxiety being to comfort her unhappy parents; but full of the thought that to live is Christ, and to die is gain.

Her death took place on the 10th of January, 1838, and all Bologna went into mourning for her.

Her works were collected and printed at Milan in 1840, and their number and variety, considering her youth, is surprising. How great must have been the love of God in her pure and tender heart to rob death of its terror and make Heaven so real to one who had everything to make life seem fair and beautiful. The secret lies in her realization of the existence of the spiritual world, and in the correspondence of her soul to the imprint of the wounds of Christ, especially that which was above all earthly good and gifts, her love for the adorable and stricken Heart of Jesus.

#### RICCIARDA SELVAGGIA.

The poet Dante has written nothing more beautiful than some lines in which he expresses the wish that some enchanting winds might bear him and his intimate friends across the sea, now here and now there, protected from adverse fortune, and living so happily that earth could offer them nothing better.

He prays that some good magician would bring Monna Vanna and Monna Bice, and "that other lady," into their barque, and that their conversation should be only of love and joy, for ever more. The world has heard much of Dante's idealization of Beatrice, and of Petrarch's love for Laura; but it is not so well known that in the fourteenth century there were four celebrated women in Italy beloved of poets. The two just named have passed into history. Fiammetta, whose lover was Boccaccio, was the third, and the fourth, known in Italy as the "*bel numero una*"—the fair number one—was Ricciarda Selvaggia, who is supposed to be the "other lady" spoken of in Dante's verse. She was the young and very beautiful daughter of a noble family in Pistoia.

Cino de Pistoja, a famous scholar and poet of the fourteenth century, and one of Dante's most intimate friends, saw and fell in love with her, and obtained an introduction. An attachment sprang up between them that seems to have been unknown to her parents, for when Cino finally asked for her hand it was indignantly refused. The Selvaggia, of an ancient family, considered the poet of too obscure an origin to be a desirable suitor.

Ricciarda submitted to the separation, as, indeed, she could not help doing, the day not having yet come when women of high degree could have any independence in the disposal of their persons, however it might be in the matter of their affections.

The condition of Italy in the fourteenth century was one of constant warfare. Different states, and even cities, were divided into opposing factions, and first one party was in the ascendant, and then another. The Selvaggia belonged to the faction of the Bianchi, and on the triumph of the Neri they were banished from Pistoia, and their property confiscated. They took refuge in a little fortress among the Apennines. Here a small band of people were gathered, cheered and comforted by a holy priest who had voluntarily accompanied them in their exile. The men of the party hunted for food among the mountains, while the ladies remained at the fort, doing all the work of cooking, cleaning and mending and making clothes. They suffered intolerable privations, often with barely enough food to keep soul and body together.

Cino, hearing of their exile, voluntarily fled to the Apennines to offer what service and help he could. The proud noble who had rejected his overtures in his palmy days now received him gratefully, and during the summer that followed the lovers had long, delightful days among the mountain solitudes.

Ricciarda composed many beautiful madrigals, some of which are still extant.

With the obstacle to their marriage removed, they looked to the speedy consummation of their union, as soon as the troubled state of the times should allow of their return to Pistoia; but the months of privation and insufficient food, with perhaps some hereditary predisposition, had developed the seeds of disease in this young and beautiful girl, and not all her lover's ardent devotion could keep her alive. A deep melancholy took hold of her, and she drooped visibly. Her death occurred a few months after her reunion with Cino, and she was buried in a nook among the mountains, where a beautiful tomb was later erected by her lover.

Honor and fame came to Cino in later years; but neither time nor earthly glory ever dimmed the memory of his early love. He made a yearly pilgrimage to her tomb, beautifying the spot in every possible way, while weekly Masses were said for her soul in the cathedral of Pistoia, where she had worshipped as a child. She is described as a girl of unusual beauty, fair, with a tender and appealing grace of manner; too sensitive to stand the shock of separation from her lover, and the subsequent change in her life, but strong in faith and love—more fitted for Heaven than earth. Laura and Beatrice were the wives of other men, and were idealized by poets who scarcely knew them; but Ricciarda and Cino belonged to no one but each other, and their love story is as simple and pure as it is pathetic. We can picture them during their last days together. The young girl made comfortable in some warm and sheltered spot in the mountains. Overhead the blue Italian sky; around her the luxuriant southern vegetation, set off by the dark cypresses and olive trees on the mountain slopes. The birds flying around, making sweet sounds, and perhaps, far off, the tinkling of some sheep bells, as the shepherd boys called their flocks to go home. The soft summer

air fanning her brow, and keeping up her fast failing strength as she lay listening to her lover, while he read or talked, suffering, perhaps, little pain, only gradually fading away.

And then the end, with the holy sacraments of the Church administered by the white-haired old padre who shared their exile.

There is no English translation of her poetry, and it would lose much of its grace and beauty in the translation; but it was read and loved by the poetic Italians of her day, who delighted in the tender romance of Cino and Ricciarda.

#### CATALINA DE ERANSO.

THE sixteenth century gave birth to a woman whose career forms one of the strangest in history. Far more celebrated women than she have lived; but the character of a more extraordinary one has never been recorded. The story of her life, made up of strange adventure, stormy passion, relentless cruelty, heroic bravery, and in the end a hearty repentance, reads like a romance or a fairy tale. Catalina de Eranso was born in 1585 in the City of Sebastian, being the eldest daughter of Don Miguel de Eranso, a grandee of Spain.

At that period, when royal or princely houses numbered many daughters, it was customary for some of them to enter convents. Such was the destiny that her parents marked out for Donna Catalina.

When she was four years old she was sent to her aunt, the Prioress of a Dominican Convent; here she remained until she was fifteen years of age. Religion, however, does not seem to have made any impression on her mind or soul; and frequent longings to escape into the outer world that she knew of only by hearsay, and saw only from convent windows, assailed her.

Being sent one day by the prioress to the parlor for a book, she saw the keys of the convent gate hanging on the wall. Here was her opportunity. Backed by a strong desire, and still stronger will, the young girl hastily took a few necessities from her aunt's room, including some money, and, unlocking the convent door, was soon in the street. The nuns were all at Matins, so it was some time before she was missed; then diligent search was made, but without avail. Meanwhile Catalina had run through the

streets till she reached a grove of chestnuts. Here she hid for three days, living on roots and wild fruits. She seems to have been old and wise enough to know how unprotected a woman alone in the world was sure to be, for having brought with her scissors and thread she set to work and made her skirts into masculine garments. She then cut off all her hair, and emerged from the woods in the character of a man. Her personality must have been very clever and powerful, for she soon obtained a position as page in a noble family, where her sex was never suspected. Later she acted as clerk and servant in other houses; and during her servitude she one day met her own father in search of her, and conversed with him without being suspected or discovered. A few years passed, when, getting tired of routine duties that ill suited her adventurous and independent temperament, she joined an expedition bound for South America.

Arrived there she entered the army under the name of Don Alonzo Dias. Her sense and judgment in council were early recognized and made use of by the Spanish generals. In the intervals of war she plunged into almost every kind of crime, gambling, stabbing and robbery were her chief pastimes, and her favorite associates were the most vicious men and women. One of her most curious fancies was to lay siege to some fair lady—propose, and if accepted play the part of a lover until all preparations for a wedding were concluded, when she would mysteriously disappear. This wild career was kept up for many years until she became engaged in a serious quarrel with a nobleman in Chili, which ended in her shooting and killing the man. She was obliged to fly for her life and took refuge in a convent, where she remained in strict seclusion until she learned that her retreat was suspected. Again she fled, and joined three outlaws, who, like herself, were fugitives from justice. They decided to traverse the icy deserts of the Andes, and now began a period of hardships, fatigue and hunger that might well have daunted the spirit of a brave man, let alone a woman. Their food soon gave out, and they were forced to kill their horses to use for meat. The higher they advanced over the mountains the more intense became the cold. But the greater the hardships the more Catalina tried to keep up her companions' sinking courage.

It is one of the strangest things about this woman, that in spite of her wild life some spark of religion seems to have been left in her. When all hope seemed lost she knelt down in the frozen snow and recommended herself to the Blessed Mother of God, then rising with renewed hope, she sped onward. The temperature soon grew milder, and in a short time they reached Tucuman, where they were sheltered and cared for by the inhabitants. Catalina bade good-bye to her companions, and very soon resumed her wild military life. On one occasion she was condemned to be hanged, and even taken to the gallows. The executioner failed to put on the noose to suit her, so she seized his hand and shook it. "Put it on right, or let me alone," she said. "Or leave it to the padre, he will do it a great deal better than you." While the executioner was lost in astonishment at her nerve, a pardon arrived; for her bravery and daring in battle and her real services had gained her many friends. Catalina traveled over every part of the Spanish countries in the role of sailor, soldier, and even lawyer. If she ever had moments of weakness or fear we are not told of it. To all appearance her iron nerve never failed her but once, and that was at the turning point of her life. In all her wanderings she had carefully guarded the secret of her sex, and with all her crimes it seems clear she had preserved the one virtue of purity. Her many deeds of rapine and violence, however, had at last provoked pursuit, and she was obliged once more to take refuge in a convent in Guamango, Peru. The Bishop, a holy and saintly man, considered it his duty to remonstrate with such a hardened criminal and invited her to make her confession. Catalina listened in silence until gradually the Bishop's gentle and searching questions touched some chord in her heart. Was it some memory of her childhood, or the awakening of a conscience not quite dead? Be that as it may, the iron-hearted young lieutenant sank on her knees, weeping bitterly, and said: "Father, I am a woman." Then she made a full and complete confession.

At this stage of her career Catalina was thirty-five years old. Her will was strong, and her passions violent; but she was neither sensual nor selfish, and she threw herself with all the ardor of a strong nature into her repentance. The venerable Bishop did everything in his power for her, and even obtained permission for

her to return to Spain. She set sail not long after, and arrived at Cadiz in 1624. Pope Urban VIII. received her in Rome, and showed her every kindness. She never married, and the exact date of her death is unknown. Her strange history has been written by herself in pure and classic Spanish, and in a style wonderfully clear and vigorous. Some documents relating to her career are preserved at a convent in Vera Cruz. The latter part of her life seems shrouded in some obscurity, but her repentance was lasting and sincere, and she never again returned to her evil life. A character powerful for good or for evil, she seems to have thrown her whole heart into reforming her life when once her conversion was effected.

#### LAURA BASSI.

The City of Bologna in Italy has been celebrated for the number of clever and talented women it has produced. Not the least of these was Laura Maria Catherine Bassi, born in 1711. She was of refined parentage, who, while not of high rank, were in easy circumstances, and able to give her all the advantages of careful education. From her earliest childhood Laura was remarkable for a wonderful memory, a strong understanding, and a lively wit. The first person who seems to have noticed her extraordinary talents was a priest, Don Lorenzo Stregani, who was a constant visitor at her father's house. He asked and obtained permission to teach the little girl French and Latin, and was both amazed and delighted at her progress. She both spoke and wrote Latin with the greatest fluency and ease. As Laura grew older her talent became more marked. Another friend of the Bassi family, Dr. Gaetano Tacconi, instructed her in logic, metaphysics and natural philosophy. Various other teachers were engaged in the work of her education, but she soon left them all far behind, and the most learned men of the day confessed they were confounded at her knowledge, and the range of subjects it embraced.

When she was about twenty-one years of age her various tutors urged her parents to allow Laura to appear in public. This they were very unwilling to do, and Laura herself, who seems to have been modest and naturally humble, was averse to

a public examination, but finally the entreaties of her instructors prevailed, and the Abbé Giovanni Trombelli and Dr. Zanotti, two learned Italian ecclesiastics, were selected to examine her in private. It ended by their declaring the young girl a prodigy, and they urgently advised her to submit to a public examination. It was arranged that on the 17th of April, 1732, Laura should, in accordance with the custom of the times, hold a public dispute on philosophy. The Palazzo d'Anziani was chosen for the assembly.

Meanwhile Laura pursued her course tranquilly. In addition to the cultivation of her brilliant gifts of mind she had a thorough grounding in household matters and other feminine occupations. She adored children, and they loved her in return, and she was known to drop any work she was engaged on to take them in her arms and listen to their little tales or complaints.

This young girl, endowed with such a varied and complex character, was also very beautiful. A miniature of her that exists, shows her attired in her doctor's gown, and with a silver wreath of laurel on her dark hair. Her face is more Greek in outline than Italian, with straight nose, broad, low brow, dark, penetrating eyes, and a strong, clear-cut mouth and firm chin.

At the time of her public examination she was in the early flush of youth, health, hope and success. When the appointed hour arrived the old palazza was crowded. All the learned men of Bologna, and many from neighboring cities, were present. Noblemen and their wives were also among the throng. The vast crowd was enough to have frightened a self-conscious person, but Laura's very simplicity and freedom from affectation saved her. She acquitted herself admirably. The elegance and delicacy of her Latin speech was freely commented upon; and the audience gave vent to the wildest applause and admiration. The following day Cardinal Lambertini came to see her, congratulating her warmly on her success. He proposed that she should try to obtain the degree of a Doctor. No one at that period, and especially in Bologna, was considered really learned unless they had won such a degree. In order to obtain it, it was necessary that the young girl should enter the lists again, and undergo an examination before the College of Philosophy.



No class of people among Laura's friends were more urgent for her to attain the goal or more proud of her powers and success than the clergy of Bologna, and especially Padre Stregani, who had first discovered her gifts, and Cardinal Lamberini. These learned and pious men felt that the Church obtained added glory and lustre in the career of a woman who was as good and highminded as she was clever and learned.

Laura's final examination, to obtain a degree, took place on the 12th of May, 1732, and was entirely successful. She was crowned with a tiara composed of silver laurel leaves, which was placed upon her head by Dr. Bozzini in the name of the faculty of the university. Then followed her investiture with the gown which was the sign of her degree, accompanied by an oration in Latin from the Doctor, to which Laura replied extemporaneously in the same tongue, showing her perfect command of the language. A dinner was given to her the next day by Cardinal de Polignac, at which was gathered all the most learned men of Italy. Every effort was made to sound her depth, but so vast was her learning, and so ready and subtle her wit, that no one was found who could compete with her, or meet her at all points. Bologna paid her every possible honor, and the Senate, thinking that she shed glory on the city, settled a pension on her so she could pursue her studies without any care or anxiety for the future. Society the most exclusive and brilliant courted her, and Laura found herself, in a measure, obliged to give up her life of solitary study, and mingle in the world.

There is something wonderful in this woman with her youth, her superior powers, and the flattery and attention she received on all sides, retaining throughout her life her modesty and freedom from vanity. It was the simplicity of a mind that was really great. Genius of a high order sometimes carries with it a humility that springs from the knowledge of how much there is still to know and do in the world, and that is beyond the highest attainment of any one individual to reach.

It was while she was the center of the social world that Laura proved herself a very woman by turning aside for a time from the path of learning to that of love. It is possible that her suitors were many, but it was a celebrated physician, Dr.

Veratti, who won her heart, and to whom she was happily married. Henceforth her character and career seem to have attained the nearest perfection that this world can show.

To the end of her life she kept up her studies, her interest in the university, and her friendships with clever and cultivated men.

No man could engage in such discussions on philosophy and logic as she could; yet with it all Laura shines forth preëminently as a wife and mother. Her devotion to her husband and interest in his profession was only equalled by her adoring love for her large family of children, whom she trained with wisdom, affection and firmness. Well might her husband say in speaking of her, "*Lætus sorte mea*" (happy is my lot).

Laura passed a long and useful life, dying when she was about seventy years of age. She was buried in her doctor's gown with the silver laurel wreath on her brow; and amidst a large concourse of friends and accompanied by the chanting of the *De Profundis*, her remains were borne to their final resting place.

Her published writings are all in Latin, and she does not seem to have left anything written in Italian.

Far more enduring than her Latin epics is the memory she has left of her beautifully rounded out life—perfect in intellect, in love, in devotion—her faith making harmony of all.

#### MADAME DACIER.

Anne Le Fèvre was born in the seventeenth century, at Samur, on the River Loire, in France. She was the only daughter of Tanneguy Le Fèvre, and his wife, Marie Ollivier.

M. Le Fèvre was a most accomplished and brilliant man, and a professor of belles-lettres. His wife shared his literary tastes, so it is not a matter of surprise that one, at least, of their children inherited their gifts.

Anne was born in 1651, and her brother, Charles, was a few years older. Besides these two children, the family consisted of M. Le Fèvre's ward, a youth named Dacier, who was brought up with the Le Fèvre children, and who eventually became Anne's husband. There is a story that at her birth a friend of her father's, who claimed to be an astrologer, asked to be allowed to

cast her horoscope, with the result that he told M. Le Fèvre there must be some mistake in regard to the exact time of the child's birth, as her future promised a fame quite unusual in a woman. Be that as it may, Anne early showed traces of a remarkable mind. M. Le Fèvre was first led to notice it through the following circumstances. It was his habit to instruct his son every morning in the general sitting room of the family, and Anne was usually present with her tapestry. Whenever Charles Le Fèvre was at a loss for reply, as was frequently the case, his sister always supplied the missing answer, no matter how deep the subject might be. M. Le Fèvre's astonishment was changed to interest and delight, and he determined that his daughter's gift should be cultivated to the utmost.

The higher education of women in those days was rare, but this did not prevent M. Le Fèvre from applying himself assiduously to the task. Anne herself is said not to have taken very kindly at first to the discipline and application necessary for systematic study, but as the powers of her mind were called forth, and she acquired a wider range of thought, she began to taste the intoxication of knowledge for its own sake. For ten years she was able to dispense with teachers, and henceforth marked out a plan of thought and study for herself.

Added to her mental gifts, she was a woman of singular beauty and grace, possessed of firmness of will, good judgment, generosity and a tender and loyal heart.

M. Le Fèvre delighted in his beautiful and gifted daughter, who retained during her life a singular and almost childlike modesty. At that time there existed in France a translation of "Quintus Curtius," by M. Vangelais, which was universally accepted as a standard work. Mlle. Le Fèvre, however, ventured to differ from her father in his admiration of the book, and pointed out that it lacked both idiom and purity of style.

When Anne was twenty-two years old her father died, and soon after she and her mother moved to Paris, and made their home there. Anne now began to write regularly, and some work of hers having come to the notice of M. Huet, tutor to the Dauphin, son of Louis XIV., he was so pleased with it that he sought out Anne and proposed to her to prepare some Latin

authors for the young Dauphin. This caused her to publish an edition of Florus, in 1674, followed by Sextus Aurelius Victor, in 1681, and a French translation of the poems of Anacreon and Sappho, with notes. She made numerous other translations of standard Greek and Latin works, among others Eutropius, Dictys, Cretensis, the *Amphitryo*, the comedies of Plautus, and of the *Plutus* and *Clouds* of Aristophanes, with notes.

She is said to have been so charmed with the latter that she read it two hundred times.

Anne's fame had now spread all over Europe, and learned men sought her out and delighted to talk to her. Many brilliant offers of marriage were made to her. Queen Christina of Sweden sent an envoy to beg her to take up her residence at the Imperial Court, but all these honors Anne declined. In 1683, in the thirty-second year of her age, and ten years after settling in Paris, she married M. Paul Dacier, with whom she had been brought up in her father's house, and between whom and herself there had long existed a devoted and romantic attachment. M. Dacier, a man of literary tastes, but without much fortune, had hesitated to offer himself to the beautiful and clever woman whom he had for so long secretly adored, while for his sake Anne had remained single for many years.

Among the warm personal friends of the Daciers was the Duke of Montausier, an ardent Catholic, and Bossuet, Bishop of Meaux. History has not left any exact record as to what finally led the husband and wife, who had both been reared Protestants, to become Catholics. In all probability their extensive reading brought the subject to their mind, and also, very likely, in Madame Dacier's salon, the intrepid and saintly Bossuet, a spiritual warrior, ever anxious to extend the glory of the Church, may have engaged in animated and friendly discussion on the subject. If so, his efforts were successful. M. and Mme. Dacier quitted Paris a year after their marriage, and resided for a time at Castres, in order that they might the better study the subject. Here they were received into the Church, and on their return to Paris the Duke de Montausier introduced them at Court, and the King settled a pension of two thousand livres on them for life.

The husband and wife resumed their literary work, and added to this the practice of devoted observance of their religion. Never were two people better suited in taste and temperament. Three children blessed their union, but their only son died young; one daughter, a lovely girl, who inherited much of her mother's talent, also died, at the age of eighteen.

On their remaining child, Pauline, the Daciers lavished all their care and affection. She was most carefully educated, gifted with beauty and wit, but, while still very young, Pauline, with the consent of both parents, made choice of the religious life. To give up this only and beloved child was a hard blow, but Madame Dacier never hesitated, so sure was she that her daughter had received an unmistakable call to the higher life.

Henceforth the Daciers worked together with renewed ardor. They rose at five every day and spent several hours in their study. Together they made a translation of Marcus Aurelius and of Plutarch's Lives. Their last work done in common was a translation of the Illiad and the Odyssey, thought by good judges to be one of the best in the French language.

In 1714 Madame Dacier published an original work, "Causes of the Corruption of Taste," which aroused a great deal of controversy.

If the seventeenth century impressed this cultivated and gifted woman as being so much at fault in the matter of literary taste, what would she say to the nineteenth, with its depraved journalism and cheap sensational literature!

Madame Dacier died on the 17th of August, 1720, in the 70th year of her age, and her husband, who was inconsolable for her loss, did not long survive her. Throughout her long life this woman, so unusually educated for her age, preserved her simplicity, her purity and her abiding faith in God. A learned German once sought her out and asked for her autograph. She, seeing in his book the names of some of the foremost scholars in Europe, asked to be excused from adding her autograph to theirs, but, on being pressed to do so, she wrote her name with a sentence from Sophocles, "Silence is a woman's greatest ornament."

## Literary Studies

### MILTON'S "COMUS"

In the preceding issue of THE CHAMPLAIN EDUCATOR are to be found studies of three of Milton's minor poems—the companion poems, "L'Allegro" and "Il Penseroso," and "Lycidas." Another poem coming within the same category is "Comus."

We may say at the outset that we deem Milton's "Comus" hardly a fitting study for youthful and tender minds, such as will necessarily become acquainted with it for examination purposes, in our Catholic educational institutions. We do not seek to attribute to Milton anything less than the best of motives in writing this poem, nor is there anything base to be found in its perfect lines; yet we do not esteem it as a subject that commends itself to the necessities or exigencies of class study so far as teachers and pupils are mutually concerned. To speak plainly, there are important passages the nature of which hardly permits them into the sphere of free, thorough and truly educative discussion in the class-room. Surely, as we have before pointed out, the field of English and American literature is wide enough to choose from without having to draw on works of literature that are in any and the least degree contrary to the proprieties of the class room or that will tend to disturb the calm and ingenuous mutual confidence that should prevail between teacher and pupil.

Since the college entrance and other examinations are the goal of such a very large number of Catholic educational institutions, it is only fair that the utmost care should be exercised in the selection of suitable texts for study.

"Comus" is a dramatic composition—"a fine example of the high literary masque." This species of drama is of Italian origin and was introduced into England as early as the reign of Henry VIII. It was very popular in private theatricals throughout the reign of Elizabeth. It probably originated in the practice of introducing on solemn or festive occasions men wearing masks to represent mythical or allegorical characters. From a mere acted

pageant it gradually developed into a complete dramatic entertainment, which, in the hands of writers like Ben Jonson, Beaumont and Fletcher, and Milton, reached a high degree of literary excellence. It combined lyric poetry, declamation, dialogue, music and dancing, the whole being set off with elaborate scenery. When, as in this case, the literary element predominated, the performance was much like that of an ordinary drama; but when the poem was subordinated to the scenery, the result was a pageant.

"Comus" was written for and produced at the ceremony of the induction of the Earl of Bridgewater into the office of Lord President of Wales, to which office he had been appointed about three years before. It was undertaken at the request of Henry Lawes, a distinguished musical composer, who had been intrusted with a masque to be performed in connection with the other festivities of the occasion. The leading parts in the masque—those of the Lady and her Brothers—were taken by the Earl of Bridgewater's three children, while the part of the Attendant Spirit was performed by Lawes himself. The names of those who personated Comus and Sabrina have not been preserved. It was performed on a temporary stage in the great Hall of Ludlow Castle, Shropshire, England, on Michaelmas night, 1634.

The theme of the play is said to have been suggested to Milton by a story that the three children of the Earl of Bridgewater were actually overtaken by night and separated from one another in Haywood Forest, near Ludlow. "It is far more probable, however," remarks one commentator, "that the legend grew out of the masque than *vice versa*."

In "Comus" Milton borrowed ideas and received suggestions from many sources, while the influence of earlier poets, and especially Spenser, is apparent in passages in it. The main incidents of the story are almost identical with those related in a play, "The Old Wives' Tale," by George Peele, published nearly forty years before. Comus appears in Ben Jonson's masque of "Pleasure Reconciled to Virtue," published in 1616, and in a Latin play, entitled "Comus," by Hendrik van der Putten, a Dutch professor at Louvain, and republished at Oxford in the same year as Milton's "Comus" appeared. In the disenchant-

ment scene, and the lyrical portions of the play, he borrowed considerably from Fletcher's pastoral drama, "The Faithful Shepherdess." But, like Shakspeare, Milton breathed a new life and charm into everything he borrowed. This happy faculty seems to have been a distinguishing mark of literary genius in the heroic age of Milton, as it is in our own day.

An alteration of Milton's "Comus" was produced by George Coleman the elder, at Covent Garden Theatre, in 1773.

With regard to the subject and purpose of "Comus," Thomas Arnold says: "The poem represents the triumph of virtue and philosophy over the power of the senses." Another commentator calls it a Puritan song in praise of chastity and temperance; whilst yet another seems hardly able to make up his mind on the point. "Did Milton," he asks, "intend 'Comus' to represent the corrupt influence of the then existing Court and Church and the Lady and her friends to personify Virtue and her champions? Or did he intend to portray the conflict which is waged between Body and Soul, resulting finally in the complete triumph of the higher nature over the lower?"

The real subject of the poem may be gathered from verses 414-427. The pivot upon which the entire masque turns is exposed in those lines, word it as you may. The philosophy upon which the argument rests is fully expounded in the speech of the Elder Brother (ll. 418-475). It is not quite true that, as Thomas Arnold says, "Christian ideas, as such, have no place" in it; for nearly one-half of this important speech of the Elder Brother, the famous passage beginning:

"So dear to Heaven is saintly chastity,"

expresses Christian ideas, and even Christian imagery, on the subject.

"Comus," although written especially for performance on the private stage and to grace a special occasion, is a closet poem, which shows how very little dramatic talent Milton possessed. On this point, and referring to "Comus," Craik, in his "Manual of English Literature and of the History of the English Language," says:

"In the case of Milton, his first published poem and earliest



poetical attempt of any considerable extent, although in the dramatic form, affords abundant evidence that his genius was not dramatic. 'Comus' is an exquisitely beautiful poem, but nearly destitute of everything we more especially look for in a drama—of passion, of character, of story, of action or movement of any kind. It flows on in a continued stream of eloquence, fancy and most melodious versification; but there is no dialogue properly so called, nor replication of diverse emotions or natures; it is Milton alone who sings or declaims all the while—sometimes, of course, on one side of the argument, sometimes on the other, and not, it may be, without changing his attitude and the tone of his voice, but still speaking only from one head, from one heart, from one ever-present and ever-dominant constitution of being." This characterization of Milton's "Comus" is the truest and the best we have seen.

The opening speech of the Attendant Spirit is really the prologue to the theme of the masque. In it he tells of his abode and the task he has undertaken to thwart the foreseen machinations of Comus against the virtue of the Lady, the Earl of Bridgewater's daughter, lost in the forest. He also discloses the whole plot of the play, thus most artistically preparing the minds of the audience for what may follow and the better understanding of the play and its argument.

Comus enters upon the scene with his Saturnalian troop of human monsters, ready to begin the

"Midnight shout and revelry,  
Topsy dance and jollity"

when, amidst the rout, he suddenly recognizes the chaste step of the benighted damsel, into whose eyes he forthwith prepares to throw his "magic dust." The Lady, attracted by the sound of what she deemed "riot and ill-managed merriment," moves through the wood toward Comus, reflecting on the manner of her desertion by her brothers, and in the hope of attracting the attention of them or of some one who may guide her, she bursts into the song addressed to Echo, which reaches the ears of Comus and thus brings the two characters together.

With regard to these beautiful classic songs in the masque,

Lord Macaulay, in his "Essay on Milton," says that "the finest passages are those which are lyrics in form as well as in spirit," while Sir Henry Wotton, an excellent literary critic, in a letter to Milton, writes: "I should much commend the tragical part (in 'Comus') if the lyrical did not ravish me with a certain Dorique (Doric) delicacy in your songs and odes, whereunto I must plainly confess to you I have seen yet nothing parallel in our language."

In the interview which follows between the Lady and Comus, the latter, by lies and cajolery, and under pretence of leading the former to her errant brothers or to some friendly cottage for the night, thus gets her within his power. It is very deftly done and the resemblance of Comus to the "father of lies" masquerading in classic attire is most marked.

Then follows the scene between the two brothers, which brings forth an interesting argument upon the strength of virtue amidst dangerous temptations. It is directed, of course, to the dangers that may beset their lost sister. The younger brother fears for her safety, and his expressed fears furnish the elder and bolder brother with the opportunity to descant upon the inviolability of innocence and virtue. His implicit confidence in his sister's wisdom and in the strength of true virtue is thus expressed:

"I do not think my sister so to seek,  
 (So ignorant of what she should do under the circumstances),  
 Or so unprincipled in virtue's book,  
 And the sweet peace that goodness bosoms ever,  
 As that the single want of light and noise  
 (Not being in danger, as I trust she is not),  
 Could stir the constant mood of her calm thoughts,  
 And put them into misbecoming plight.  
 Virtue could see to do what Virtue would  
 By her own radiant light, though sun and moon  
 Were in the flat sea sunk."

The Younger Brother, however, is of different opinion, as may be gathered from what he says in verses 393-407. The Elder Brother's opinions prevail and thus prepare the reader for virtue's triumph over the wiles and temptations of Comus.

The appearance of the Attendant Spirit on the scene, in the guise of Thyrsis, a shepherd, supposed to be in the Earl of Bridgewater's employ, serves to acquaint the brothers of their sister's stress and danger. The passage commencing:

"Within the navel of this hideous wood,"

is one of the finest descriptive efforts in the poem—or in any poem in the English language.

The Attendant Spirit then guides the brothers to Comus' palace of delights, where they find the Lady sitting in an enchanted chair, subject to the evil devices of Comus, which she has, meanwhile, met with an uncompromising and scornful resistance, and virtue triumphs.

The brothers rush in with swords drawn and put Comus and his rabble rout to confusion and flight. With the escape of the enchanter at first goes the hope of breaking the spell that binds the Lady to the enchanted chair, but his disappearance is used, however, to furnish the charming necessity of summoning from her watery abode the nymph, Sabrina, the goddess of the River Severn, which flows not many miles away from Ludlow Castle. She is summoned by the Attendant Spirit in a song of Milton's perfect verse, to which Sabrina, rising out of the river, responds in like strain and at the Spirit's request releases the Lady from the enchanted chair and hastens back to her watery abode. The Spirit leaves the "cursed place" with his rescued charges and, amid song and dance, restores them to their parents' arms.

Milton voices the subject and aim of the masque in the last song of the Attendant Spirit. Addressing the father and mother of the children, he sings:

"Noble Lord and Lady bright,  
I have brought ye new delight.  
Here behold so goodly grown  
Three fair branches of your own.  
Heaven hath timely tried their youth,  
Their faith, their patience, and their truth,  
And sent them here through hard assays  
With a crown of deathless praise,  
To triumph in victorious dance  
O'er sensual folly and intemperance."

## Catholic Literature

---

*(Conducted by Thomas Swift.)*

### FATHER CASWALL'S "MASQUE OF MARY"

In the little band of bright and noble spirits that clustered round Newman at the Oratory at Edgbaston, Birmingham, was the refined, talented and scholarly Father Caswall. After Newman and Faber, he is, perhaps, the most widely known and loved of the early Oratorians, and this largely on account of his poetry, which won for him a distinguished place in the field of English literature. Three illustrious names—Newman, the deep thinker and modern classic; Faber, the poet and prolific writer of books of devotion; and Caswall, the gentle poet-priest and artist—these gifted men devoted all their magnificent talents to the service of God, in the Catholic Church.

In Father Caswall's volume of poetry, entitled "The Masque of Mary, and Other Poems," the "Masque" is the chief and longest poem. Although it gives the volume its title, it is in its place in the book more elaborately and descriptively entitled "A Masque of Angels Before Our Lady in the Temple."

The masque is of Italian origin and was very popular in England, in private theatricals, during the sixteenth and seventeenth centuries. It possesses the elements of the drama proper and was usually designed to be set off with elaborate scenery. When the literary element predominated in the masque, the performance was much like that of an ordinary play, but when the poetry, speeches and dialogues were subordinated to the scenery, the result was a mere pageant. Many of the Elizabethan dramatists directed their talents to the writing of masques. Milton, much later, wrote one masque, "Comus," which is regarded by many of his admirers as the most graceful and fanciful of his poems. A

study of the masque of "Comus" appears in this issue of *THE CHAMPLAIN EDUCATOR*, in the department of "Literary Studies." Father Caswall's "Masque of Mary" is built upon the same lines as Milton's "Comus," and the production of it would entail far greater elaboration of scenery than that of the latter.

The masque was generally written to suit the character of the occasion of its real or imaginary production. "Comus" was written for and produced at the ceremony of the induction of the Earl of Bridgewater into the office of Lord President of Wales. So, in a like manner, the "Masque of Mary" is supposed to have been performed by the angels before the Blessed Virgin in the Temple on the occasion of her seventh birthday.

Both the name and the idea make the piece most inviting to the Catholic mind, and the "Masque" itself will prove to the reader as instructive and devotional as it is inviting and interesting. A pageant-play prepared and performed by angels for the entertainment of the Child Mary! Surely that in itself is enough to arouse a pious curiosity in the mind and feelings of love and devotion in the heart of the Catholic reader and to invest this beautiful poem of Father Caswall's with a tender and most charming interest.

The Blessed Virgin is pictured as residing in the Temple at Jerusalem. The angels of God have charge over her and in that world apart from earth minister to her wants. It is these angelic guardians who perform the masque in her honor and for her entertainment.

Thus spoke Ithuriel, chief of the angelic guard, to his brother-spirit, Azael:

"Now, therefore, Azael,  
Most bright deviser of our pageantries,  
Say, what new mystery hast thou prepared  
For this auspicious morn, which thrills the world  
With life, and joy, and glad expectancy?  
Last year thine art was most felicitous,  
Bringing before our eyes, as I remember,  
The happy pastoral times; and setting forth,  
With infinite delight to this fair soul,  
As in a drama, Abraham's sacrifice  
Of Isaac on the holy Mount of Vision,  
Timely averted by an angel's hand.

*"Asael.*—Dread Lord, our mystery of to-day attempts  
 (After the manner of the sacred masques  
 Play'd by the youth of modern Israel)  
 To represent, by aid of a Procession,  
 The glories of this heaven-created Child;  
 Personifying the early Patriarchs,  
 As we remember each, in face and garb,  
 While journeying on this earthly pilgrimage,  
 Now in the groves of Paradise at rest.  
 These as they pass, in turn will homage pay  
 To this new blossom of their ancient tree;  
 Felicitating in triumphant strains  
 The birthday morn of Her, in whom alone  
 The hope of poor mortality is hid."

The subject of the poem then is the glories of Mary, recounted by the early patriarchs as they pass in procession before her. It is not astonishing that the Blessed Virgin figures so largely in Catholic poetry and in Catholic art, seeing that she is the mother of God. Even non-Catholic writers, at the risk of being accused of Mariolatry, have not refrained from eulogizing and perpetuating the transcendent merits of the Virgin Mother. William H. Lecky, the historian of rationalism, thus accounts, from his view-point, for the influence the Blessed Virgin has exercised over the minds and hearts of human kind: "Because of her (the Virgin Mary) and through her woman was elevated to her rightful position, and the sanctity of weakness became recognized, as well as the sanctity of sorrow. No longer associated only with the ideas of degradation and sensuality, woman rose in the person of the Virgin Mother into a new sphere, and became the object of a reverential homage of which antiquity had had no conception. Love was idealized. The moral charm and beauty of female excellence were fully felt, a new type was called into being, a new sort of admiration was everywhere fostered. Into a harsh and ignorant and benighted age this ideal type infused a conception of gentleness and purity unknown to the proudest civilizations of the past. \* \* \* In the many millions who, in many lands and many ages, have striven with no barren desire to mould their characters into her image, in those holy maidens who out of love for Mary have separated them-

selves from the glories and pleasures of the world, to seek in fastings and vigils and humble charity to render themselves more worthy of her benediction, in the new sense of honor, in the chivalrous respect, in the refinement of tastes displayed, in all the walks of society—in these and in many other ways, we detect the influence of the Blessed Virgin Mary. All that was best in Europe clustered round this ideal of woman, and it is the origin of many of the purest elements of our civilization."

Yet can none but the Catholic poets do justice to Mary, because it is only the Catholic intelligence that rightly understands her, only the Catholic heart that unreservedly loves her.

In order to obtain a clear idea of the structure of the poem, we must understand that the title, "The Masque of Mary," applies to the production as a whole, which further contains, "A Masque of Angels Before Our Lady in the Temple," which forms the principal and centre piece. Just as there is in Shakspeare's "Hamlet" a play within a play, so here we have a masque within a masque. The poem may conveniently be divided thus: A prologue, the Masque of the Angels in four scenes, and an epilogue. The prologue leads up to the Masque of the Angels, explains its nature and mode of performance, and brings certain privileged spectators together. The epilogue serves the purpose of dismissing the visitors to their respective homes, foretelling and foreshadowing the redemption that was at hand and the establishment at Rome of the Head of Christ's Universal Church.

The Masque of the Angels is performed before the Blessed Virgin as she lies in sleep, to whom the angels' performance appears as in a vision, though the inference is that the lovely and immaculate Child of the Temple was in a mystic way cognizant of the watchful presence of God's messengers and conversant with their ways. And who may say what sacred mysteries were enacted within the hallowed precincts of the Temple during those silent but epochal years spent therein by Mary? Does it require a far stretch of the imagination to feel the very air stirred by angels' wings around her who was to be crowned Queen of Angels and Queen of Heaven itself? Widely apart from mundane things as the subject of the "Masque of Mary" seems, yet Catholic faith can lift the veil that shrouded the Immaculate

Virgin's life in the Temple and behold the wonders that were reality to her alone of women, who was to be the Mother of God. The beauties of the situation are beyond the power of words, the possibilities beyond the fathoming of human ken, yet our poet has made all things very beautiful and intelligible. The Catholic mind in reading through the angelic pageant breathes a Catholic atmosphere, and the heart expands with love for our Lady as the eye views the series of pictures presented to it and the ear hears the glories of Mary sung. All the characters in the play are personated by angels—a goodly company. All is sacred, reverential, profound, and the Catholic mind feels that it is good to be there—good to gain a glimpse into those silent, ecstatic days when the Virgin Child, within the still, white courts of the Temple, was maturing to womanhood and preparing to become the sacred receptacle of the most Holy—the long-expected Messiah, who was to redeem and open the gates of Heaven to a dearly ransomed world. All this is meet subject for sermons and meditations—true, but presented in the form of chaste poetry, it is ideal, idyllic, besides being angelic. It was Father Southwell who reminded a lapsed literary world that religious subjects should find a place in English poetry, and Father Caswall, in his “Masque of Mary,” followed most successfully the example of the martyred Jesuit poet of the Elizabethan age.

We Catholics do not read enough of Catholic religious poetry, which has ever a rectifying, strengthening and steadying influence on the mind made worldly by the reading of much poetry—and more prose—that is in spirit of the earth earthy, while clothed in the beauteous flowers of poesy. Such poetry pleases the imagination as beautiful pictures satisfy the eye; it charms the intellect, but it does not purify the soul and renew the heart.

The opening scene of the entire masque pictures an open court in the Temple, with the Blessed Virgin, as a child, leaning against a pillar, asleep, while angels keep watch around her. Ithuriel questions Azael concerning the coming pageant, and Azael answers as already recorded. The angels sing a birthday song to Mary and a herald announces the arrival of the tutelary angels of Rome and of other Italian cities, who, moved by re-



port, have come to behold Mary, "the world's young joy." The tutelary angel of Rome lays his crown at Mary's feet, saying:

"Never again since I have Mary seen  
Shall glitter on this humbled brow of mine  
Great Rome's imperial diadem; hers it is,  
And mine by right no more. Accept it, then,  
Empress elect of universal worlds!  
Unworthy to adorn thy sacred head,  
Hardly deserving at thy feet a place."

They are permitted by Ithuriel to remain spectators of the "Masque of Angels," the first scene of which exhibits a melancholy prospect of rock and desert, veiled in mysterious gloom, and in the midst of it all, Eve, lately driven out of Paradise, alone, desolate and despairing. In bewailing her own sin and misery Eve cries:

"So might the Lord another Eve create,  
Another Eve far better than the first,  
Far better and more wise; who should not sin,  
As the first sinn'd. So might the Lord from her  
Ordain another race of humankind,  
Not to be born in sin, as must be born  
All who are born of me."

The angel Gabriel comes to feed and console her, and thus connects the first and second Eves:

"And can it be, then, Eve, thou hast forgotten  
That promise most august, so lately made thee  
By thy all-pitying Maker, that 'the woman  
Should crush the serpent's head?'—I fear thou hast;  
Or whence this hopelessness?—Now, therefore, list  
To what I here announce. Far distant hence,  
Behind yon red horizon, where the sun  
Is dipping low, there stands a holy Hill,  
Bas'd on the summit of the mountain-tops,  
Which men hereafter shall Moria call,  
Or 'Mount of Vision'; now with cedars crown'd,  
Encircling with their fragrant depths of shade  
A verdant meadow, but in times to come  
To be surmounted by a glorious Temple,  
Of Zion named. For there hath God decreed

To set His habitation; there hath fix'd  
His everlasting love, and firm impress'd  
The sacred stamp of His Almighty Name.

To this most holy and majestic Mount,  
Know, Eve, that I, in pity of the grief  
That weighs thy soul, have been enjoin'd to bring thee;  
And there, in mystic vision, to disclose—  
What shall console thee much,—the lovely sight  
Of that eternally predestined Maid  
Reserved to spring from thee in after days,  
Immaculate in Conception as in Birth,  
Whose seed shall be the Saviour of thy race,  
Uniting in one Person, all divine,  
Two natures unconfused, divine and human,  
For evermore. There also shall thou see  
(As in the mirror of th' Eternal Mind,  
Which simultaneous with all the times,  
At once in present, past, and future, lives)  
In glorious procession sweep along  
Before thy dazzled gaze, Saints upon Saints,—  
The Patriarchs of the world,—their homage paying  
To their and thy fair Daughter, whom on earth  
They antedate, coeval in the skies,  
The veritable offspring of thy womb,  
Forever blessed among all womankind:  
And seeing shall rejoice."

Gabriel then leads Eve to Adam, and with our first parents  
he starts on the journey with these full-meaning words:

"Onward: the furthest spot to human speed  
Is little distant if an angel lead."

The first scene ends with a beautiful canticle, sung alternately by the priests and virgins of the Temple, beginning:

"On Sion's hill a Temple stands,  
No toilsome work of human hands:  
A Temple beauteous in design,  
Replete with mysteries divine:  
A Temple of eternal fame,  
And Mary is its mystic name."

In the second scene Gabriel leads our first parents to within  
sight of the Mount of Vision and then suddenly vanishes. Eve,

with her sin and its dire results ever before her eyes, yields to despondency and declares that she cannot for shame, disrobed of her first innocence as she is, dare to ascend the Mount of God that rises upon their vision. But Adam, with clearer reason and judgment, combats his wife's fears. He urges:

"These honorable vestments clothing us,  
So delicately wrought in fairest form  
And exquisite variety of tint,  
Lovely adornments from the loving hand  
Of God Himself—what else are they but tokens  
Exterior of a new interior grace,  
Infused within us through the priceless merits  
Of Him who is to come? In this array'd,  
Though of ourselves most wholly miserable,  
We have no cause for shame. Why, then, delay  
To follow his command who brought us hither?"

The third scene is on the summit of the Mount of Vision, where sits Mary, personated by an angel, and apparently about thirteen years of age, under the Tree of Life, in the middle of a flowery lawn. Adam and Eve enter and Eve prostrates herself, clasping Mary's feet. Mary raises Eve, kisses her on the forehead and thus consoles her and Adam:

"Hail, Parents dear!  
O weep no more and cease your piteous sighs  
And praise with me the goodness of our God:  
His heights unsearchable  
Of wisdom and of love,  
Who on His lowly handmaid gaz'd,  
And her from empty nothing rais'd  
And chose her in His grace to be  
Mother of Immortality;  
Mother of His Eternal Son;  
Not for her own sake alone,  
But for the sake of you and all mankind;  
For whom in His omniscient mind,  
Before the worlds were made, this mercy He design'd."

Mary then seats them by her side to view the pageant procession in her honor. Each scene ends with a canticle of praise to the Blessed Virgin, sung alternately by the angels personating the priests and virgins of the Temple.

The fourth scene is devoted to the procession of the patriarchs, who, on arriving before Mary, personated by an angel, seated on a throne, pay homage to her, "felicitating in triumphant strains her birthday morn." In response to the uncommon request of the patriarchs, Mary sings the following exquisitely tender little song:

"While I was yet a little one  
I pleased the Lord of grace,  
And in His holy Sanctuary  
He granted me a place.

There sheltered by His tender care  
And by His love inspired,  
I strove in all things to fulfill  
Whatever He desired.

I wholly gave myself to Him,  
To be forever His;  
I meditated on His law  
And ancient promises.

And oft at my embroidery,  
Musing upon the Maid  
Of whom Messiah should be born,  
Thus in my heart I pray'd:

'Permit me, Lord, one day to see  
That Virgin ever dear,  
Predestinated in the courts  
Of Sion to appear.

O blest estate, if but I might  
Among her handmaids be!  
But such a favor, O my God,  
Is far too high for me.'

Thus unto God I prayed my prayer;  
And He that prayer fulfilled,  
Not as my poverty had hoped,  
But as His bounty willed.

Erstwhile a trembling child of dust,  
Now robed in heavenly rays,  
I reign the Mother of my God  
Through sempiternal days.

To me the nations of the world  
Their grateful tributes bring;  
To me the powers of darkness bend;  
To me the angels sing."

Of the songs of the prophets in praise of the glories of Mary, those of King David and the prophets Isaias and Daniel are the best. Each of these songs is so framed as to be characteristic of the personage who sings it. So in the following stanza may be discerned the royal hand of David, the poet-king:

"As I watched my flock by night,  
Musing over Israel's woes,  
Oft of old thy vision bright,  
Child of grace, before me rose."

In like manner the following stanza is indicative of the lofty strain that marks Isaias' prophecies:

"Jerusalem, Jerusalem!  
Thy streets are paved with gold;  
Thy pearly halls and palaces  
Are glorious to behold:  
Thy walls of jasper are inlaid  
With every precious gem;  
How pure, how lovely is the sight  
Of our Jerusalem."

And in the following may be recognized the sublime interpreter of the handwriting on the wall:

"God who guides the wheeling spheres,  
Keeping still His promise firm;  
Lo, the seventy weeks of years  
Speed to their prophetic turn."

The parting words of Ithuriel to the Angel of Rome foretells the establishment of the Head of the Catholic Church in the Eternal City and the passing away of the scepter from Jerusalem. He says:

"A prophecy there is of ancient date,  
Unbrokenly preserved from age to age  
By this high Temple's angel Guardians;—

That, in the days to come, this holy Salem,  
In ruins laid, must to a holier City  
Give place, whose name is 'Strength,' prepared of old  
Upon the bosom of th' eternal floods,  
And lifted on a sevenfold mystic hill;  
Which in its day predestined shall become  
The hierarchic centre of the world  
(As to the Jews Jerusalem before),  
Embracing in one faith, one polity,  
Beneath one Head in heaven, and one on earth  
Pontifical, the whole of humankind;  
With ordinances, priesthood, all things new,  
Promised through endless ages to endure."

Such then is the outline of this beautiful dramatic poem, instinct with Catholic faith and tradition. A sufficient number of extracts from it have been given to enable the reader to judge for himself of its merits and perhaps to induce him to make acquaintance with the entire work.

In the "Masque of Mary" Father Caswall shows a bright, keen imagination and a depth of vision in harmony with the imaginative character of his theme. From beginning to end he walks with angels and his genius maintains a height and dignity thoroughly in keeping with the angelic company he is in. He is also a poet of religious affections, in which his calm, pure spirit seems to find restful recreation. In his descriptive writing he is singularly happy and paints with a free and graceful touch. He also displays a thorough appreciation of the possibilities and limitations of his characters, as well as of their relations to one another and to the scope of the poem as a whole, and skillfully directs all and everything towards and around the central personage in the Masque, namely, our Lady in the Temple. His devotion to the Blessed Virgin is intense and most edifying. It breathes in every line, and throughout the poem, which is a continual prayer of praise; he glories in her glories and rejoices in her triumphs.

Father Caswall displays in this poem great simplicity and elegance of thought and in a very marked degree purity of language and gracefulness of expression. His versification is marked by rhythm and harmony, and his use of figures is easy and natural.

## **Exercises on General and Prescribed Readings**

---

### **MILTON'S "COMUS"**

#### **Questions on the Article.**

1.—How is "Comus" classed among Milton's poems? 2.—Is "Comus" to be regarded as a drama, or merely as a poem?—Give reasons for your answer. 3.—Give the history of the "Masque" in English literature. 4.—What poets wrote this form of poetry besides Milton? 5.—For what occasion was "Comus" written and when produced for the first time? 6.—Who took the leading parts in its production? 7.—What is said to have suggested the theme? 8.—In what other English literary production had "Comus" previously appeared? 9.—From what previous work is Milton said to have borrowed? 10.—What is the theme of this "Masque"? Quote any passages in the "Masque" that seem to indicate its theme and purpose. 12.—Give an estimate of Milton's ability as a dramatist. 13.—What forms the prologue to the poem? 14.—What purpose does this prologue serve? 15.—Give a synopsis of the story. 16.—What portions of the "Masque" do Lord Macaulay and Sir Henry Wotton regard as the finest in it?

#### **Research Questions.**

1.—Mention Milton's greatest poems. 2.—Mention his more important prose works. 3.—What were the two great poetic periods of his life? 4.—At what period did he write most of his prose? 5.—Mention the contemporary poets of Milton. 6.—What great political events took place in England during Milton's life? 7.—With what party in the State did Milton identify himself? 8.—How and to what extent did his politics color his verse? 9.—Give instances of this in "Comus." 10.—Describe the versification of "Comus." 11.—With what other three great poets of all times is Milton classed—and why is he so classed? 12.—With what great poems in the world's literature is Milton's chief poem classed?

---

## Dictionary of Catholic Authors

**Alfred the Great** (849-901) must be accorded a distinguished place among the writers of the ninth century. To his mother, Osburga, was the merit of awakening in his mind that passion for learning for which he was so conspicuous among his contemporaries. Holding in her hand a Saxon poem, elegantly written and beautifully illuminated, she offered it as a reward to the first of her children whose proficiency should enable him to read it. The emulation of Alfred, the youngest, was excited; he ran to his master, applied himself to the task with diligence, performed it to the satisfaction of the queen, and received the prize of his industry.\* After conquering the Danes, Alfred applied himself to the good government of his kingdom. He made just laws and revived the arts, sciences and learning. With the assistance of distinguished scholars of his own and foreign countries whom he invited to his court, he applied himself to the study of Roman literature and opened schools for the instruction of his subjects. One of these schools was the foundation of the University of Oxford.

His writings, besides a code of laws which he composed, comprise translations into Anglo-Saxon of Bede's "Ecclesiastical History," of Pope Gregory's "Pastoral Care," of the "Universal History," of Orosius, of parts of the Bible, of the "Soliloquies" of St. Augustine, and of the "Consolation of Philosophy," by Boethius. This great and learned monarch died in the year 901, deeply mourned by his people, who revered him as a hero, statesman and saintly king.

**Alban Butler** (1710-1773) is a name familiar to all Catholic readers. As pupil and professor he spent many years at Douay College, where he laid the foundation of that immense erudition that marked him as one of the most learned men of his time. About the year 1746, Rev. Alban Butler was sent on the English mission and soon afterwards became chaplain and tutor to the young Duke of Norfolk. After the expulsion of the Jesuits from

---

\*Lingard's History.



France, he was appointed President of the English College at St. Omer and filled that position until his death in 1773.

Among Alban Butler's minor works may be mentioned his "Travels Through France and Italy," "The Life of Mary of the Cross," three volumes of "Sermons, or Pious Discourses," and "Feasts and Fasts." But the great monument of his learning, the result of thirty years' labor, is his "Lives of the Saints." This is a comprehensive account of the principal saints of all climes and ages. The narrative is interspersed with learned, judicious, edifying comments, and accompanied with notes relating to many subjects of historical interest. As the learned Bishop Doyle said:

"It presents to the reader a mass of general information, digested and arranged with an ability and a candor never surpassed." The author drew his materials from original sources, and, far from being too credulous, is rather strict in his admission of miracles.

**Peter Fredet, D.D.,** (1801-1856) is a most honorable name in the realm of historic literature. He was born in France, entered the Society of St. Sulpice, and came to America in 1831. From that time until his death he was professor of theology, holy Scripture and history at St. Mary's College, Baltimore. His "Ancient History" and "Modern History" are probably the best Catholic text-books on general history in our language. The "Ancient History" is the better work of the two. Dr. Fredet also wrote "A Treatise on the Eucharistic Mystery."

**James McSherry** (1819-1869) was born in Maryland and graduated at Mount St. Mary's College, Baltimore, in 1838. He began the study of law and after his admission to the bar practised his profession at Frederick City until his death. He was a man of fine literary taste and was a regular contributor to the "United States Catholic Magazine." His chief production is his "History of Maryland," the only work containing a history of that State from its settlement down to 1848. Mr. McSherry also wrote "Father Laval, or the Jesuit Missionary." All his writings gave evidence of that holy faith in which he lived and died.

## Summer School Notes

### OPENING OF THE FOURTEENTH SESSION.

Seldom has the Catholic Summer School of America opened under circumstances so auspicious as those that attended the beginning of work on Monday, July 3. Weather of the kind that has made Cliff Haven famous, bright, balmy and cool; lake, cliff and woodland in all the glory of their natural beauty; improvements many and various, conducive both to the comfort of the guests and the increase of the ground's attractiveness; a record breaking attendance, all these served to heighten the prevailing feelings of enthusiasm and good will.

The grounds have undergone considerable improvement since last year. New driveways and winding paths have been laid out through the recently acquired property on the lake shore; extensive changes have been made in the Albany Cottage, the Dining Hall and the chapel, and three handsome new houses that increase the capacity of the grounds by about two hundred and fifty persons have been erected. These latter houses are the delight of all. They include the Villa Frontenac, the summer home of Miss Alice Ryan, of New York City, the Jersey Club and the Buffalo Cottage, two of the largest and most handsome houses ever built at Cliff Haven. All of these cottages lie to the north of the Champlain Club, which for many years marked the northern limit of the grounds, and so they serve to show strikingly the development of the school. Altogether twenty-nine attractive buildings now grace Cliff Haven, which eleven years ago was but a wooded and rocky stretch along the lake shore. What a few years since seemed the wild ambition of a few enthusiasts—accommodations for at least one thousand persons at any one time—is now a reality.

The Jersey Club bids fair to be an eminently popular house. It occupies a commanding site on the slight rise of ground fronting the Champlain Circle on the north. In its main features the house is of the modern colonial style of architecture. One point of its exterior attractiveness is the spacious porch that surrounds the entire structure. Painted a dull red with white trimmings, this house looms up majestically from the background of green field and blue sky.

Inside the house is equally attractive. Each of the four entrances leads either directly or by a broad hallway into the spacious ballroom, which takes up a large part of the first floor. Here the color scheme is an artistic combination of green and white.

Special consideration has been given to the comfort of the guests of the club. On the second floor the rooms are to be had en suite with bath. On the third floor they may be had singly. In every room, however, are to be found hot and cold running water and a large wardrobe. Altogether, there is no more artistic or complete house in Cliff Haven.

Toward the west of the Jersey Club is the Villa Frontenac, a cottage of smaller proportions but cozy, snug and inviting, a pleasant spot in which to while away the summer hours. Here the Misses Ryan of New York City will spend their summers.

The last of this trio of cottages, the Buffalo, is as yet not quite finished, but promises to be complete within two or three weeks. It will be a most substantial building of the Queen Anne style and will, according to its owners, architecturally surpass all other cottages at Cliff Haven. In the selection of a location they have certainly been most fortunate, having had the pick of the lake shore sites on the new territory. It is located at a point from which there is an entrancing and unobstructed view of mountain and of lake. The progress of this luxurious house toward completion will be watched with extreme interest.

Vigilant as have been the officers of the school in advancing the work of expanding Cliff Haven's capacity and of beautifying the grounds, they have expended equal effort on the programme of studies and of recreation. As a result of their labors the State Department of Public Instruction has established a summer institute at Cliff Haven.

The Champlain Club has lost none of its prestige by the erection of the aforementioned new and elaborate cottages. It continues to be the most popular and is still the most beautiful structure at Cliff Haven.

The annual excursion party, which left New York Saturday, July 1 for Cliff Haven, headed by Rev. D. J. McMahon, D. D., the president of the school; Messrs. D. J. O'Connor, Charles Murray and Hon. F. P. Cunnion, of New York City, was a great success. The visitors were loud in their praise of the arrangements made for their comfort and entertainment. Hops, trips, yachting parties and athletic sports arranged in honor of these guests considerably enlivened the week.

---

Two changes in the course of the first and second weeks were made necessary by the inability of the lecturers to appear as scheduled. Prof. W. F. P. Stockley, who was to have delivered two lectures on the Religious Belief of Shakspeare, July 13 and 14, was called to Europe suddenly and unexpectedly. His dates were taken by Miss Katherine Collins, of Washington, D. C., who gave two evening recitations, the first being selections from Living American Authors, and the second from "Macbeth."

---

Because of illness, Rev. Father Paschal, O. F. M., was unable to keep his engagement to give two lectures on True and False Interpreters of the Teaching of St. Francis of Assisi, July 20 and 21. The lectures were delivered from Father Paschal's MSS. by Prof. C. H. Schultz, of the Newman School, Hackensack, N. J.

ANNUAL RECEPTION OF THE JOHN BOYLE O'REILLY  
READING CIRCLE, BOSTON, MASS.

The John Boyle O'Reilly Reading Circle closed what was perhaps the most successful year in its history with the annual reception, in the hall of the Catholic Union of Boston, on the evening of Thursday, June 15. Mr. F. B. Conlin, the president of the Catholic Union, conducted the exercises, and the Rev. D. J. McMahon, D. D., of New York, president of the Catholic Summer School, and the Rev. D. J. Hickey, of Brooklyn, the treasurer, were the guests of honor. With them came two of the local trustees, the Rev. William P. McQuaid, rector of St. James' Church, Boston, and the Rev. R. Neagle, P. R., Church of the Immaculate Conception, Malden.

The programme was extremely simple and informal, including the annual report of the Circle's work, prepared by one of the secretaries, Miss Majo Matson, and read by the treasurer, Miss Mary Marlow; brief addresses by the two guests of honor, and some vocal and instrumental music.

Dr. McMahon based his remarks very largely on the secretary's report, commending especially the beginning the Boyle O'Reilly Circle has made this year in holding a midwinter reunion of the friends of the Summer School, both in and out of the Reading Circle membership. He described a similar reunion held last January at the Waldorf-Astoria, which brought together 3,000 people. Dr. McMahon dwelt on the broadening of the mind which results from association with the Reading Circle and Summer School work, and said that it is felt not only in the intellectual order, but in the great charities. No one can give expert testimony on this subject as can Dr. McMahon, who has been the very heart and soul of charitable organization in the great city of his home.

Father Hickey also dwelt on the social advantages at Cliff Haven, the assemblage of congenial-minded Catholics from all over the country, the chance for discussion of high things, the charming family life, etc. In fact, the Rev. Dr. McMahon and the Rev. D. J. Hickey did full justice to the glorious mission of the Catholic Summer School of America, which has already so many friends and supporters in Boston and hopes yet to count many more.

Fathers McQuaid and Neagle briefly endorsed the praises of the Summer School, and commended it warmly to Boston patronage.

Letters of regret were read from the former president, the Rt. Rev. Mgr. Lavelle, LL.D., V. G., of New York, and the Rev. Thomas P. McMillan, C. S. P., chairman of the board of studies, and a telegram of congratulation from a devoted friend and honorary member, the Rev. James A. Doonan, S. J., of Philadelphia.

After the exercises the members and guests of the Circle were

presented to the guests of honor in the drawing-room. Mr. and Mrs. Conlin assisting the president of the Circle in receiving.

Refreshments were served in the supper-room. Prospectuses of the Summer School were distributed for the season of 1905, and their inviting details, together with the eloquence of the official representatives of the school, are likely, judging by the many inquiries and "declarations of intentions," to result in a large attendance from the East.

---

#### SILVER JUBILEE OF THE REV. JOHN F. MULLANY, LL.D.

It affords us great pleasure to record the splendid success that attended the celebration of the Silver Jubilee of the priesthood of the Rev. John F. Mullany, LL.D., rector of the Church of St. John the Baptist, Syracuse, N. Y., and we feel sure that the members of the Summer School will desire to join us in extending felicitations to him on the attainment of his Silver Jubilee of the priesthood.

Father Mullany is a priest of national reputation. His long and honorable connection with the Catholic Summer School of America, his founding of the Catholic Winter School at New Orleans, his extensive literary work and the frequency with which he has been called upon to deliver addresses in the promotion of various good causes have made him known throughout the country.

But it is in his own parish that a parish priest's noblest work is done, and how well and faithfully Father Mullany has labored among his flock was made evident at the recent celebration of his Silver Jubilee of the priesthood. This event, which took place in the latter part of May, assumed chiefly the form of a Triduum in which priest and people alike participated, thus increasing and cementing the bonds of affection that have subsisted between them for years. With what intense feelings of love and respect Father Mullany is regarded by the people of his parish may be gathered from the words of their address to him on the occasion of presenting him with a magnificent team and carriage during the celebration. The address was delivered by Attorney W. J. McCluskey, who said in part:

"Twenty-five years of labor in saving souls mark a long span of life, and we, appreciating the fruitful results accomplished by you during that period, come here to-day to proclaim our loyalty and confidence in you. We felt that as it is customary for citizens to honor a public servant who has performed some civic duty in a manner commendable to state and nation, we ought the more to assemble here to-day and pay tribute, respect and honor to our beloved pastor, a soldier and priest of God.

"I am certain that I voice the sentiment of every person in this

parish when I state that on every occasion, whether in days of sunshine or sorrow, you have ever been the comforter of the afflicted, and a kind adviser to the unfortunate. We are proud of the work you have done and desire to thank you for the many sacrifices you have made for our spiritual wants. We are proud of our church property and surroundings, which have been beautified by your zealous efforts. While among us you have established a parochial school ranking in scholarship and standing with the first parochial schools of the State; we note with pleasure that on all occasions you have always been a leading spirit in all movements pertaining to education. You have always inculcated in the minds of the people of this parish the supreme necessity of the hour, namely, the education of the youth. When the Catholics of America felt that the hour had arrived when a summer school was necessary for their advancement, you were among the first to lend a helping hand toward the establishment of the Catholic Summer School at Plattsburg, which to-day has become permanently established and a great factor in Catholic education.

"Aside from your pastoral duties the part you took in this great movement will always remain a lasting monument of your ability and worth."

Gifts and messages of good-will came from every direction, representing the hierarchy and laity, among them being a set of gold and silver altar service, silver candelabra and silver table service, books, bric-a-brac, etc. The church and rectory were filled with the most beautiful flowers and plants, the gifts of friends of the distinguished Jubilarian. The special services of the Church, which marked each day of the Triduum, were conducted with all the beauty and solemnity of Catholic ritual and were attended by crowded congregations.

---

#### THE MARYLAND CATHOLIC SUMMER SCHOOL.

The coming session of the Maryland Catholic Summer School will be held from July 16 to August 6, at Ocean City, Md. The bishop of Wilmington, Del., has cordially received it in his diocese.

Every effort is being made to insure its success, and the interest and pleasure of visitors. Special railroad rates have been obtained for the members of the Summer School as follows: Round trip from Baltimore, \$3.00, good for two months; from Washington, \$4.10, good for eleven days, \$5.00 good for two months.

#### The Lectures

The morning lecture for the first week will be by Dr. Maurice Francis Egan, on the "Art of Literary Construction." July 17, "Short Story," "The Novel;" July 18, "The Romance;" July 19, "Essay;"

July 20, "The Curtain Raiser;" July 21, "The Drama of the Past and Present." The evening lecture on July 17 will be given by Rev. W. G. Fletcher, rector of the Baltimore cathedral, the subject being, "On Inspiration of the Scriptures." The other evening lectures will be a course entitled, "Our Commercial Relations," by Prof. J. C. Monaghan, of the Department of Commerce and Labor. July 18, "Japan and America;" July 19, "Russia and America;" July 20, "England and America;" July 21, "Germany and America."

#### A Good Program.

A special course of lectures for teachers, parents and those interested in child culture will be given the mornings of the second week by Mr. John D. Haaren, Ph.D., assistant commissioner of education in New York City. Rev. William J. Temple, rector of the cathedral of Wilmington, Del., will lecture the evening of July 24, on the "Renaissance," and the following evening on the "Catacombs." The following evening lectures for the week will be given by Charles O'Donovan, M. D.—July 26, "Impressions of Ireland in 1904;" July 27, "The Doctor's View;" and by Mark F. Valette, LL. D., president of the Bridgeport High School, Bridgeport, N. Y., July 28, on the "Sisters of Charity in War."

The modern phases of Socialism will be discussed, under the head of "Christianity and Socialism," by Rev. Wm. J. Kerby, Ph.D., in the morning lectures of the third week. Rev. Wm. Reardon of Baltimore, will give the first evening lecture, entitled, "The Songs of Moore," Aug. 1. J. William Crowne, LL.D., of the College of the City of New York, will lecture on English Poetry, Aug. 2, 3 and 4.

Besides the above lectures, a course on the Catholic History of Maryland, will be given by a distinguished student of history.

Every evening after the lectures, special entertainments will be given by the Ladies' Chapter of the Summer School, consisting of euchres, dances, musicales and dramatic features. During the day sailing parties, tennis matches, etc., will be arranged. The pleasing social features of the Summer School cannot be emphasized too strongly.

For particulars apply to the office of the secretary, 1010 F street, N. E., Washington, D. C.

---

#### FATHER McMILLAN'S SILVER JUBILEE.

On May 3, the Rev. Thomas McMillan, C. S. P., celebrated the twenty-fifth anniversary of his ordination in the priesthood. The celebration was in a manner characteristic of the distinguished jubilarian—quiet and unassuming. Despite Father McMillan's modesty and reticence, however,

he could not deny his many friends the pleasure of expressing their cordial and earnest appreciation of his sterling worth in the cause of Catholic Christian endeavor, and their hearty congratulations to him for the blessing of God in sparing him for the great work he has accomplished and is accomplishing.

Among his many friends none hold him in higher esteem than his associates in the Board of Trustees of the Catholic Summer School of America. Father McMillan was one of the founders of this institution, and fifteen years which he has lived and labored as a priest were spent in zealously, devotedly and effectively promoting the interests of the Catholic Summer School of America.

To educational work Father McMillan is particularly devoted, and no man has accomplished more for the efficiency of Parish and Sunday School systems.

The members of the Board of Trustees of the Summer School take the occasion to offer Father McMillan their warmest congratulations on the attaining of his silver jubilee, as well as their affectionate good-will towards one so closely identified with them in the management of the Summer School.

---

## Book Reviews

---

**SHADOWS LIFTED, A SEQUEL TO "ST. CUTHBERT'S."** By Rev. J. E. Copus, S. J. Price, 85 cents. Benziger Brothers, New York.

Those who have read "St. Cuthbert's," by Father Copus, will welcome the sequel to it, "Shadows Lifted," while those who read the latter will never be satisfied until they have read the former. Among the writers of boys' stories of college life, Father Copus stands in the front rank. His boys are natural boys, with natural likes and dislikes, living in that delightful Catholic college atmosphere that appeals so strongly to the youthful Catholic mind. Besides school life at St. Cuthbert's, with its study and sports, there is a story of mystery running through the book, in which the family of Claude Winters, who may be regarded as the hero of "Shadows Lifted," is involved. This gives additional interest to the story, which turns out well at the end.

**THE SENIOR LIEUTENANT'S WAGER, AND OTHER STORIES.** By the foremost Catholic writers. Benziger Brothers, New York. Price, \$1.25.

This is a neatly bound volume containing thirty short stories by thirty different Catholic writers, who are known to the Catholic reading public. The story that gives the title to the book, "The Senior Lieutenant's Wager," is by Mary G. Bonesteel, and is a well-written and up-to-date little sketch, such as might appear in any of the standard magazines.



Among the number there are stories to suit every taste and much room for a pleasing comparison among the many authors. There are love stories and stories without love—religious stories and stories of every-day life—but all may be pronounced safe reading for young and old. It is a good collection and a credit to writers, compiler and publishers.

**THE CHRISTIAN GENTLEWOMAN AND THE SOCIAL APOSTOLATE.** By Katherine E. Conway. Published by Thomas J. Flynn and Company, Boston.

This is an admirable little book of four essays, severally entitled "The Christian Gentlewoman and the Social Apostolate," "Being Broad-Minded," "The Novel Habit," and "The Uses of Prosperity." The reader may easily infer the general trend and purpose of the work from the nature of the subjects discussed by this cultured and Charming Catholic writer.

Miss Conway's ideal Christian gentlewoman is of the type that has always found favor in the eyes of the ideal Christian gentleman; it is distinctly the old-fashioned type of the womanly woman, adapting itself, while still preserving its individuality and integrity, to the miscellaneous conditions and complex machinery of modern life. In her first essay Miss Conway traces the reflex action of departures from the normal and righteous type, in their deteriorating effects on true womanhood. Her reflections and conclusions are sound and should prove useful in directing her errant sisters, who make a strenuous publicity their goal, into channels of enterprise consistent with the preservation of true womanly ideals. Her views on the broad-minded woman—especially the Catholic broad-minded woman, the most dangerous type of all—furnish a timely and salutary lesson, as also does her picture of the omnivorous novel-reader. The uses of prosperity furnish a text for much wholesome thought, leading to a practical, Christian economy and a golden charity towards those who are laboring along the rougher side of life's way.

It is a pity that so many typographical errors have been permitted to offend the eye and distract the attention of the reader.

**VIEWS OF DANTE.** By the Rev. E. L. Rivard, C. S. O. The Henneberry Company, Chicago.

As the author says in his preface, "The contents of the present volume are a collection of short addresses delivered before classes of literary criticism for the purpose of leading the students to a clearer understanding and a higher appreciation of the literary and moral values of the Divine Comedy." This is a very modest estimate of the character and scope of the work, which embraces in a clear and connected manner the whole wide field of Dante's great poem. They also possess a style and a beauty of diction and expression that would make college lectures a delight to their hearers. Each chapter is perfect in design and execution, and there is not one chapter in the book in which some bright literary gem may not be found. It is a most welcome and instructive contribution to the library of Dantean literature. To the teachers and advanced scholars in our Catholic academies

and colleges it will prove an invaluable aid in criticism and literary appreciation.

As these views of Dante aroused a remarkable interest among their first hearers, they were, for larger convenience, published in *MOSHER'S MAGAZINE*, now *THE CHAMPLAIN EDUCATOR*, the organ of the Catholic Summer School of America, and of Catholic Reading Circles. For the convenience of literary classes and reading circles there has been added a chapter of suggestions and outlines of subjects for treatment by the students.

The volume comes to hand with a scholarly introduction from the pen of the Right Rev. Bishop Spalding, which is in itself, indeed, a sufficient recommendation of the excellence of Father Rivard's work.

The author evidently agrees with Father Sheehan's ideas of the Catholic study of literature, when he writes: "I think that a young Catholic's studies should be limited to the great masters, such as Milton, Dante, Shakspeare, Wordsworth; and to such poets and essayists in modern times as have written for the edification, not the deterioration, of their fellow-beings."

**HULL'S ELEMENTS OF ALGEBRA FOR BEGINNERS.** By George W. Hull, M. A., Ph. D., Professor of Mathematics in the First Pennsylvania State Normal School. Price, 50 cents. American Book Company, New York, Cincinnati and Chicago.

It is becoming more and more evident each year that the general trend of educational practice is toward the teaching of algebra early. The transition from arithmetic to algebra is so simple and easy that no pupil will experience any difficulty in mastering the elements of the science.

**ABBOTT'S FIRST LATIN WRITER.** By Mather A. Abbott, Master in Groton School. Price, 60 cents. American Book Company, New York, Cincinnati and Chicago.

The thirty-seven lessons contained in this book will furnish an introduction to the study of Latin composition, which is particularly suitable for students who have completed some first year Latin book.

The exercises in composition have been taken from the second book of Cæsar's Gallic War. The lesson vocabularies and examples have been chosen with great care, and consist of those words which occur most frequently in Cæsar. In the English-Latin vocabulary at the end of the book the words are given with the accompanying construction where any peculiarity exists.

**MAXWELL'S ELEMENTARY GRAMMAR.** By William H. Maxwell, M. A., L.L.D., City Superintendent of Schools, New York City. Price, 40 cents. American Book Company, New York, Cincinnati and Chicago.

A brief but comprehensive book, which presents as much of the science of grammar with its applications as is taught in primary and grammar schools. A rule or principle may be easily deduced from each lesson, and copious examples are given to illustrate the topics taken up. The method of combining analysis and parsing is worthy of special attention.

# THE CHAMPLAIN EDUCATOR

VOL. XXIV

OCTOBER-DECEMBER, 1905

No. 4

## THE DEMOSTHENIC EXORDIUM

BY MICHAEL EARLS, S. J., BOSTON COLLEGE.

It was not to prompt the orator to make a good exordium that Horace wrote, "He who has well begun, has finished half his task;" for it is not against the canons of oratorical composition to begin and even complete the body of the discourse before a phrase of the exordium has been constructed. Indeed, no less a master of the art than Cicero confesses that this was his method. In his work on "The Orator," one of his characters says, "When I have planned all the materials of my discourse, it is my custom to think, in the last place, of the introduction with which I am to begin. For if at any time, I have endeavored to invent an introduction first, nothing has ever occurred to me for that purpose, but what was trifling, nugatory and vulgar." Quintilian, however, does not abide by the opinion of his illustrious predecessor, when he says, "I do not entirely agree with those who think that the introduction should be written last." There is reason in both opinions. And, on the occasions when Cicero and his cause were bitterly opposed by his audience, it was more important to shape and phrase every argument of his speech, before he looked for an exordium that should render his hostile hearers benevolent, attentive and docile. And though, to attain this threefold task of making the auditors well affected, attentive and tractable, the exordium always demands a show of modesty and a far removal from insolent arrogance, it does not, however, continually call for that superfluous cautiousness and far-fetched timidity which Cicero and his imitators so constantly employ.

It were folly, of course, to carp at the literary workmanship that Cicero, among the ancients, and Burke, in later times, show in their exordiums. It is the excess of their art that is blamable. Nothing can be more fatiguing and displeasing than the insincere flattery which Cicero employs in beginning to speak on the Manilian law, and the egotistic plea of nervousness with which he commences his speech for King Deitarus. Certainly, there is art in both cases, as in all other instances from Cicero. But the art is too evident. "The art is marvellous," says the able Fénelon, "but one sees through it." As for the manner of Burke, this sentence from Hazlitt is sufficiently descriptive: "Most of Burke's speeches have a sort of parliamentary preamble to them; there is an air of affected modesty and ostentatious trifling in them: he seems fond of coquetting with the House of Commons, and is perpetually calling the speaker out to dance a minuet with him before he begins."

These pretty preludes of Cicero and Burke may, in the quiet of one's study, make pleasant reading; but, before a serious assembly, vigorously occupied with some critical question, they are only trivial bandyings, and give the speaker a poor passport to attention and good-will. For, in great emergencies, when important measures are in discussion, and when the conviction of a nation, through its representatives, is to be effected, there is no time for an exordium of grandiloquent periods and obsequious fawning. The seriousness of the hour demands a strong and clear brevity for the opening words. Such an introduction commands attention, and wins consideration for the remainder of the speech.

Though we have occasional examples of this latter style in the orations of the masters, both ancient and modern, no one made so continual a use of it as Demosthenes. In one of his earliest speeches, for instance, when he wished to support the plea of the Olynthian embassy, begging help against the encroachments of the Macedonians, Demosthenes rose in the Athenian assembly, and precluded his forceful speech with his characteristic conciseness. He well knew that the petition of the Olynthians had been opposed by the clever Demades: he likewise knew that, by the law of Eubulus, it was a capital offense even

to propose that the Theoric fund should be employed for the military needs. Nevertheless, he faces these difficulties, and opposes them, without a lengthy preamble of apology and sycophancy. He considered the public orator a teacher of his fellow-citizens. "To show what measures the case requires," he says midway in his speech, "is the part of a counsellor." Consequently, when he arose after Demades and the other speakers, his only introductory words to the oration that won the votes of the assembly, were: "I believe, men of Athens, you would give much to know what is the true policy to be adopted in the present matter of inquiry. This being the case, you should be willing to hear with attention those who offer you counsel. Besides that you will have the benefit of all preconsidered advice, I esteem it part of your good fortune, that many fit suggestions will occur to some speakers at the moment, so that from all, you may easily choose what is profitable."

On another occasion, he is as brief; although, in assuming an extraordinary privilege and in advocating a more vigorous policy against Philip, he might, if his manner were that of less determined speakers, have adopted a verbose exordium. The privilege that he took on this occasion was that of being first to address the assembly. For Demosthenes was but thirty-three years of age; and the ancient ordinance of Solon had prescribed (and custom still gave it place) that the men over fifty years old should be allowed to speak first. Demosthenes, with becoming modesty, yet with a strong conciseness, assigns the reason of his seeming discourtesy, and directly proceeds to his speech: "Had the question for debate been anything new, Athenians, I should have waited till most of the usual speakers had been heard; if any of their counsels had been to my liking, I had remained silent, else proceeded to impart my own. But as the subject of discussion is one upon which they have spoken oft before, I imagine, though I rise the first, I am entitled to indulgence. For if these men had advised properly in time past, there would be no necessity for deliberating now."

In this exordium, Demosthenes, in saying "I would have remained silent, if the counsels of others had been to my liking," gives an explanation for part of his success as a public speaker.

For, from that sentence we learn that he was never animated to counsel the people or join in a debate from a mere love of talking; that he preferred to hold his tongue, if he had not a vital word for his countrymen. He was no loquacious demagogue, no popular pleader for selfish motives. "Demosthenes," as Fénelon aptly says, "Seems to forget himself and think only of the fatherland. He employs words, as a decent man uses his clothes, to cover himself."

This is the testimony of his exordiums especially. In them we find no pedantic posing, none of the little artifices that less eloquent speakers adopt in their opening words. Burning thought and enthusiasm made Demosthenes unable to trifle. Doubtless, too, the old custom of the Areopagus that obliged orators to go directly to the subject, without exordium, had partly influenced him. Moreover, he had the example of his great predecessors, Isocrates and Isaeos. In the Peace oration by Isocrates, the exordium seems to be the Demosthenic model; and Isaeos, who was one of Demosthenes' masters in eloquence, has, in his oration for Pherenikos, an exordium that sounds as though it came from the lips of Demosthenes himself. As an instance of the style of both master and pupil, this exordium deserves to be set down here. "I think, judges, I must first tell you of my friendship with Pherenikos, lest some of you should wonder why I, who have never been any man's advocate before, am his now. His father, Kephisodotes, was my friend, judges; and when we were exiles at Thebes I stayed with him—I, and any other Athenian who would; and many were the good offices, public and private, that we received from him before we came home. Well, when he and his son had the like fortune, and came to Athens banished men, I thought that I owed them the fullest recompense, and made them so thoroughly at home in my house that no one coming in could have told, unless he knew before, whether it belonged to them or to me. Pherenikos knows as well as other people, judges, that there are plenty of better speakers than I, and better experts in affairs of this kind; but still he thinks that my close friendship is the best thing he can trust to. So, when he appeals to me and asks me to give him my honest help, I think it would be a shame to let him be deprived, if I can help it, of what Androkleides gave him."

Besides the influence of his master's style, Demosthenes had other powerful aids to make him brief and direct in his exordiums. In him, "the man, the subject and the occasion" were always present. He knew, as Webster did long after, that "true eloquence does not consist in speech. It cannot be brought from afar. Affected passion, intense expression, the pomp of declamation, all may aspire after it—they cannot reach it. It comes, if it come at all, like the outbreking of a fountain from the earth, or the bursting forth of volcanic fires with spontaneous, original, native force." Hence, when Demosthenes arose to counsel an assembly, he needed no clever plea for their attention; no dancing preamble to please them; but "when the cry of the herald had many times asked 'Who would address the assembly?' he took but a few words to tell of his desire to advise, and went directly to his argument.

Thus, when the Macedonian ambassadors came to Athens and demanded that the city should formally sanction the membership of Philip in the Amphictyonic council, Demosthenes spoke "On the Peace." The city was in a tumult because of the insulting proposal of the Macedonians; demagogues, covetous of popular acclaim, had made the people more excited by their injudicious tirades against Philip. Demosthenes, on the contrary, wanted to show them that it was foolish, in their present weakness, to provoke the hostility of the enemy; and his introduction briefly said, "I see, men of Athens, our affairs are in great perplexity and confusion. Yet even under these circumstances, I believe, and I have risen with the persuasion, that if you will desist from wrangling and tumult, and listen as becomes men on a political consultation of such importance, I shall be able to suggest and advise measures by which our affairs may be improved and our losses retrieved."

On a later occasion, when the Athenians, in a spirit of indecision and delay, brought greater damages on the city, Demosthenes made a third speech against Philip; and despite the apathy of his hearers, his exordium was longer than usual, but it proves that Demosthenes is not a man to waste time on circumlocutions. "I beg, Athenians, that you will not resent my plain speaking of the truth." And then, with the fearlessness of one who has no

private interest to gain in the goodwill of his audience, he says, "In the assembly, you give yourselves airs and are flattered at hearing nothing but compliments; in your measures and proceedings you are brought to the utmost peril. If such be your disposition now, I must be silent; if you will listen to good advice without flattery, I am ready to speak."

Likewise in his next speech against the Macedonians, the first sentence of his ringing exordium tells the reason of his addressing the assembly. "Believing, men of Athens, that the subject of your consultation is serious and momentous to the state, I will endeavor to advise what I think important." Similarly, in most of his other speeches, Demosthenes goes directly to his argument, avoiding far-fetched niceties and "parliamentary preambles." With him reason and earnestness were too precious to be decked in gaudy fancies.

And this style of exordium is invariably the one that other great orators have employed, when they rose in enthusiasm to advise the brain of a nation or an assembly. Cicero, for instance, in his first speeches against Catiline has conciseness, but the dramatic abruptness of his opening words is not Demosthenic. This, too, is a fault in Lord Mansfield's introduction to "The Right of Taxing America." But Fox has the ring of the old Greek's method in his first sentence on the "East India Bill." It was two o'clock in the morning, after a long night of debate, when Fox stood up to speak. Some word of explanation for presuming to detain the House was needed, and Fox gave it in the Demosthenic manner: "The necessity of my saying something on the present occasion is so obvious to the House, that no apology will, I hope, be expected from me in troubling them even at so late an hour."

Another exordium, thoroughly after the fashion of the Greek master is found in Patrick Henry's speech before the delegates of Virginia; and the citation of it will lend appreciation to the method of the Athenian. "No man thinks more highly than I do of the patriotism as well as abilities, of the very worthy gentlemen who have just addressed the House. But different men often see the same subject in different lights; and, therefore, I hope it will not be thought disrespectful to those gentlemen, if,



entertaining, as I do, opinions of a character very opposite to theirs, I shall speak forth my sentiments freely and without reserve. This is no time for ceremony. The question before the House is one of awful moment to the country. For my own part, I consider it nothing less than a question of freedom or slavery; and in proportion to the magnitude of the subject ought to be the freedom of the debate. It is only in this way we can hope to arrive at truth, and fulfill the great responsibility which we hold to God and our country. Should I keep back my opinions at this time, I should consider myself as guilty of treason towards my country and of an act of disloyalty toward the Majesty of Heaven, which I revere before all earthly kings."

These examples, then illustrate that the characteristics of the Demosthenic exordium are brevity and directness. However, when the occasion demanded a long introduction, Demosthenes was equal to it.

He has well proved this in his masterly beginning of the speech "On the Crown." Then there was great need of more than a few introductory words. Demosthenes, to adopt a phrase from Adams, was then "to sound the trumpet of unblemished honor," to produce that great masterpiece, which, as Grote says, may be considered "the funeral oration of extinct Athenian and Grecian liberties," an oration that, notwithstanding the terrible invective of Aeschines, not only vindicated the long career of Demosthenes, but won for him the crown that his bitter rival strove to have withheld. There was need, therefore, of more than the common mould for the exordium of this speech. Accordingly, Demosthenes summoned to his aid all that the religion and the justice of the fatherland could offer him. His opponent, Aeschines, in opening the prosecution, confessed a reliance on the gods and on the laws of the assembly; Demosthenes proclaimed a firm trust in them. In his solemn appeal, he takes the assembly before all the gods and goddesses, and he prays that the degree of good-will which he expects from his judges be only as great as he has unceasingly manifested to the state. "First of all, O men of Athens, I beseech all the gods and goddesses that the same good-will which I have always cherished toward our state may be accorded me by you in this contest."

Ancient oratory could not beget a more solemn opening. Even in our ears, though we recognize the paganism of it, there is a sublime ring in the sentence. For, lofty heights, to be sure, modern orators, especially those of the pulpit, may excel the old, pagan masters; and Grecian or Roman eloquence has no exordiums to challenge those of Bossuet and some of his confrères. Revelation has made it possible for moderns to soar to the splendors of the Apocalypse. Moreover, some auxiliaries of deep significance to a Christian audience, afford other advantages to the pulpit orator. Some of these, for instance, are the Sign of the Cross, and the associations of the place. With his impressive manner of making the Sign of the Cross, Père De Ravignan hardly needed any other exordium. A Protestant minister, who witnessed it said, "He has preached without speaking a word, and the sermon is ended before being begun." And, when Father Tom Burke lectured on "Ireland in Her Ruins," his grand exordium took its inspiration from the Dominican habit which he wore.

But with the old Greeks, reverence for their gods was an inspiring motive. And that first sentence of Demosthenes was calculated to stamp awe and justice in the hearts of the assembly. For further sources of help, he appealed to the sacred laws of the country, and the inviolable oath of the judges. He assures them that to forfeit the good-will of his fellow-citizens would be his greatest loss; "Your good-will and affection are the heaviest loss, precisely as they are the greatest prize to gain." Then, after calling on the judges, by the laws that have been handed down from Solon, to observe their religious obligations, he comes to the most impressive part of the great exordium. It is the passage in which, Demosthenes, to vindicate his public career, tells that he must unfold and exhibit both his private and public life, and the anticipation of such a disclosure naturally affects the orator and the audience. In a similar situation Cardinal Newman, in one of the opening chapters of the "Apologia," strikes our deepest sympathy, when, as he begins the history of his religious opinions, he says, "It may easily be conceived how great a trial it is to me to write the following history of myself; but I must not shrink from the task. The words '*Secretum meum*'

mihi' keep ringing in my ears; but as men draw towards their end, they care less for disclosures." And if Demosthenes lacked that delicate sensitiveness and that horror of notoriety which were of Newman's great refinement, still he could shrink from calling up the remembrance of his past labors, and the more so since, despite those efforts, Greece and Athens had lost the glory of other days. Still the recollection of the past is an inspiration for him. The clouds of invective that Aeschines raised against him cannot hide the vision of the retrospect. His lips open to the inspiration. His eyes look out over the sea of faces and then fix their regard on the rich blue of the Athenian skies. The voice that has championed the liberties of the fatherland for twenty-two years, again gives forth the well-known accents. The vast assembly, the greatest that a public cause had ever gathered in Athens, is bound in silence. Demosthenes is again uttering the mighty prayer to the gods, before he enters on his defense. "As I am now to give an account of my conduct, both in private life and public career, I will call on the gods again, and here before you all, I pray, first, that the good-will which I have continually manifested towards our state and to you all may, in like manner, be accorded me by you in this contest, and, in the next place, that the gods will guide you all to determine what will be most advantageous to the honor of our country, and to the religious obligations of each of you."

Thus the exordium ended. Ancient oratory has left it unrivalled; and from an art point of view it has no superior in modern eloquence.

## AN ENGLISH PROSE WRITER

BY CHARLES H. SCHULTZ, NEWMAN SCHOOL, HACKENSACK, N. J.

In the history of civilization unique personalities have focused the cultured life of preceding centuries and have generated refinement of being, of thought and of action for subsequent ages. Each of the four chief elements of civilization has contributed to this progressing culture.

There have been heads of families who have made the home the receiver and dispenser of hereditary civilization in the cultured races of men which followed.

There have been rulers also who have centred in the law and order of their governments refinement of control and sub-mission such as make progress in the civilization of the human world.

Nor can there be omitted from a complete history of the upward march of mankind those unique personalities in religions which have been transmitters of divine elements of civilized life in both natural and supernatural bonds that unite man to God in progressive activity. Moreover, the written record of the cultured life of mankind would be incomplete were such men of letters to be overlooked. For their personalities have proved to be in literature, generators of civilized power and illumination in their own age for subsequent generations.

About fifteen hundred years before Christian literature had its birth in the New Testament writers, Moses focused previous patriarchal civilization in his supernatural writings and so became a generator of Hebrew culture. About five hundred years later in the sphere of natural literature Homer received and in his *Illiad* and *Odyssey* transmitted Greek civilization, and near the dawn of the Christian era Virgil stored up and passed on a Latin civilization.

The like is true of Chaucer and Shakespeare in the progressive culture of English speaking peoples.

Hence we find in the nineteenth century men of letters who

have won their respective places in the history of civilization.

There is Carlyle, who, in his "Heroes and Hero Worship," in "Sesame and Lilies," and in his "History of the French Revolution," manifested an unique personality. There is also Ruskin, in *Modern Painters*, who has done his part in the refinement of life. There, too, is Macaulay, whose *Poems*, *Essays* and "History of England" have ranked him in classical literature after his kind.

So, too, in the history of civilization there is John Henry, Cardinal Newman, whose unique personality finds its rank among the men of classic letters. This rank was unsought by Newman—as unsought as the office of Cardinal in the Catholic Church. What that rank is which his character, his genius and his work attained is determined chiefly by the Supreme Court of literary criticism. The judges who with authority define and declare Cardinal Newman's rank among the world's men of letters are varied in their points of view, and some of them quite remote from his creed, from his philosophy, and from every other sympathy which might bias their judgment of the man and his work.

A Presbyterian scholar has named two lectures "Newman An Appreciation." In one of these this critic, Alexander Whyte, declares "Surely the Church of Rome must be other and better than I have been brought up to think she was, since she drew to herself such a saint and such a scholar and such a man of genius as Newman was," and again he says, "No other writer in English has ever written quite like Newman. He is simply alone as a writer, and has no fellow."

Another critic (Jennings) states, "Whatever people may have thought of his creed, they have never had two opinions about his vast mental endowments. As theologian, dialectician, philosopher, historian, critic and poet, he has made a great and enduring mark. Not very many have rivalled him in the productiveness of his intellectual life and in the variety of intellectual gifts."

Professor Gates, of Harvard University, writing of Newman's prose, says, "Through the play of his imagination, its rhythm and beat of the wing, because of the ease with which

in a moment his prose can carry the reader into regions of impassioned and mystical feeling, even because of the vital, intimate warmth and color of his phrasing—qualities so different from the hard, external glitter of Macaulay's specific but rhetorical style—Newman reveals his kinship with a great group of poets and prose writers who deepened and enriched the imaginative life of the early part of our nineteenth century."

In the "Library of the World's Best Literature," Hutton says, "The volumes published after he became a Roman Catholic show his literary power at its highest point. Newman seemed then first to give reins to his genius, and to show the fulness of his power alike as a thinker and imaginative writer, a master of irony, and a poet. My object has been chiefly to show how great an impression he has made in English Literature, an impression which will, I believe, not dwindle, but increase as the world becomes more and more familiar with the literary aspects of his writings."

Professor Genung, of Amherst College, from his Chair of Rhetoric, states: "It is by no means the least of Cardinal Newman's distinctions that the world accords him the homage due to a great man of letters, a supreme master of our English tongue. No greater Englishman, so far as many important qualities go, was left living when he died. Nor has this nineteenth century seen a greater in his command of English style, though it is the century of Ruskin, and Arnold, and Carlyle, and Macaulay, and De Quincey."

Such are some of the opinions of non-Catholic critics. The question naturally arises, What have Catholic literary judges to say respecting Newman's place in literature? Lilly declares that "Style is one of the best indexes to character, and in Cardinal Newman's 'regal English' we have a true revelation of his kingly intelligence. No other man since the days of Shakespeare has possessed his supreme dominion over our tongue." And Professor O'Connor, S. J., affirms that "Cardinal Newman was judged to be the greatest master of English prose living before his great career came to a close. No other greater has risen since his time. No literature would be complete that did not include his writings, for he has touched on every note in the

gamut of learning and letters, and the mind that misses the reading of Cardinal Newman, can by no other fill its place by one-half so well, so perfect was his thought and word."

The want of space prevents more than a brief quotation from William Barry's masterpiece of literary criticism. "Newman," he says, "fulfills his own definition of a great author; 'his aim is to give forth what he has within him; and from his very earnestness comes to pass that whatever be the splendor of his diction or the harmony of his periods, he has with him the charm of an incommunicable simplicity. Whatever be his subject, high or low, he treats it suitably and for its own sake. His page is the lucid mirror of his mind and life.'"

Newman's chief purpose in seeking truth and in writing was to combat the false and rationalistic liberalism of the nineteenth century. But above the plane of philosophic, civic and religious strife Newman, as Barry states, is a "man of letters equal to the greatest writers of prose that his native country had brought forth: He is an English classic. For, Newman's is common English made perfect. By it he will live when the questions upon which it was employed have sunk below the horizon or appear above it in undreamed of shapes; for it is in itself a thing of light and beauty, a treasure from the classic past, an inheritance bequeathed to those peoples and continents which shall bear onward to far off ages the language and literature that entitles England to a place beside Rome and Hellas in the world's chronicle."

Thus, in the dawn of the twentieth century may be seen one of those unique personalities of the preceding century who, in the history of civilization, appears rarely as a focus of progressive culture and a generator of an old civilized life made new for subsequent ages. For, in the study of Newman's works, Hebrew, Greek, and Latin civilization are focused in English life and thought and language.

Whatever may be the final judgment of Newman and his works in the literary criticism of the present century; whatever place in the history of literature is found to be his immortal rank like genius of the highest order in every age, it will be his by virtue of his own merit. Nor can the critic go far astray in the

direction of the rhapsodist nor fall into the injustice of too little appreciation: because no man of letters has more perfectly revealed himself in autobiography and personal letters. Nor has any author more perfectly edited his own works.\*

In his dedications are manifest a soul most devoted in friendships and most keenly sensitive to every debt of gratitude, while most true and just in the recognition of rank and position in its personal relation to himself. And in his prefaces, advertisements and notes, no less than in his appendices are unveiled an individuality which is self-respecting without being self-centred or selfishly egotistical. In Newman there is not to be found such self-annihilation as Tolstoi teaches nor such self-advancement as is usually found among those who are ambitious to climb the literary ladder to fame.

Moreover, in his prose style from the first to the last of his literary productions there is a revelation of Cardinal Newman's personality and genius. Of this style, he says, "I have been obliged to take great pains with everything I have written and I often write chapters over and over again, besides numerous corrections and interlinear additions. I am not stating this as a merit, only that some persons write their best first and I very seldom. However, I may truly say I have never been in the practice since I was a boy of attempting to write well, to form an elegant style: but my one and single desire and aim has been to do what is so difficult, namely to express clearly and exactly my meaning. The only master of style I have ever had is Cicero. I think I owe a great deal to him, and as far as I know to no one else."

Judged by the laws of rhetoric Newman's style is an art made perfect. It must be admitted that he was a master of the Greek and Latin languages and was moulded by their classical culture. But Newman's diction fulfils the law that in choice and use of words an English prose writer is confined to national and contemporaneous use and must avoid foreign words in the expression of thought. It will be found also that unity, force and emphatic arrangement not only mark each paragraph, but are characteristic of each chapter, of every volume that his pen

\*The edition alluded to is that published by Longmans, Green & Co., New York



produced. Whether in periodic or in loose sentences clearness, coherence and ease, mark his work; and all these rhetorical excellences become an evidence of a genius in the art of prose composition without the oppression of formalism in rhetoric. Moreover, Newman's art is shown in his description, narration, exposition and argument. That art reflects the simplicity of soul, a unity and coherence and beauty of mind manifested in the most consistent of work.

If one seeks a foundation revelation of Newman's personality and genius he turns at once to the *Apologia Pro Vita Sua*. It is the history of his religious opinions up to the year 1843. It shows forth a seeker after truth who as one element after another in conformity to fact is found proves himself fearless in loyal devotion to it. Two truths ruled him constantly throughout those most laborious and fearless years. They were a belief in a dogmatic creed and in a visible church both of divine origin and of unquestioning obligation for all mankind. His loyalty to conviction on these two points rendered Newman a fearless combatant against the anti-dogmatic and subjective spirit of the nineteenth century.

So complete and sincere was his self-revelation in the *Apologia* that Gladstone affirmed that he was overawed by it because it was veritable anticipation of the final judgment. It was written in 1864, when he was grossly and publicly attacked and accused of not valuing truthfulness as a virtue in itself. This accusation was also in the same attack brought against the Catholic clergy in general. For twenty years previously Newman had silently endured detraction and had patiently suffered misunderstanding and misinterpretation both in public and in private, in high places and in low; but when the clergy of the Catholic Church was classified with himself as disregarding truth in an alleged false casuistry his pen in the defense of his life crushed the false accusers of Catholics in England.

So striking was this *Apologia* as an autobiography of a truth-seeker that fair-minded people universally rejoiced at the Cardinal's victory. Barry states in this connection, "He took England with the most beautiful of biographies which fixed the author's place not only in the hearts of his countrymen but in national

literature. No autobiography in the English language has been more read. To the nineteenth century it bears a relation not less characteristic than Boswell's *Life of Johnson* to the eighteenth."

One of the features of this defense of Newman's life is found in his conversion, or gradual change in the opinion that the Roman Church was anti-Christ. He came to believe that the Roman Church in reality was the Catholic Church of revelation and of continuous history, and twenty years after he had passed from his insular Anglicanism into Catholicism he wrote, "From the time I became a Catholic, of course I have no further history of my religious opinions to narrate. I have had no variations to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment: I never have one doubt."

In turning from this history of Newman's religious opinion to his essays on doctrine, duty and sin, wherein their author dignifies the title of sermons, meditations and devotions, there is found a self-revelation of this fearless English prose writer wherein his personality and genius shines forth in rays of transcendent beauty. Indeed, Alexander Whyte declares that in this part of his writing he was as an eagle loosed from a tether and soaring the realm of the entire spiritual heaven. This is applied by the critic particularly to the "Discourses Addressed to Mixed Congregations," and "Sermons Preached on Various Occasions." In these productions, which cover twelve out of the thirty-nine volumes, Newman's high literary art is devoted to the Doctrine of God, the duty of man, the discipline and worship of the Catholic Church; and the man or woman who enters Newman's realm of religious culture realizes one of the most civilizing forces in nineteenth century literature. And one feels an uplift toward nobler heights of being and of action whether in the home, or in Society or in the State; and there is found in this ethical part of the Newman Literature an expression of those universals in truth and morals which mark the highest and most enduring literary productions in the realm of letters. If all else were cut out these volumes alone would place Cardinal Newman among the noblest and greatest men of letters in the history of civilization.

Nevertheless, were the student of Newman Literature to confine himself to the works heretofore mentioned he might fail in sounding the depth and exactness of Cardinal Newman's scientific and philosophic mind. It is necessary to read the "Development of Christian Doctrine" to comprehend Barry's affirmation that Newman "Was the greatest philosopher of the nineteenth century," for in the volume of "Development," Newman turns to first principles and to scientific classification. He recognizes law both natural and supernatural in the realm of religious truth, and he shows a fulfilment of the prophecy of his early manhood: "I have a work to do in England." In this connection it should be remembered that Herbert Spencer was a contemporary of Newman and a legitimate child of Protestantism, who was inspired by the extreme liberalism of the nineteenth century. When Newman was producing his "Development" Spencer was thinking out his "Synthetic Philosophy," in which he applied the theory of evolution to biology, psychology, ethics and sociology. His evident design was to show that organic life of the universe in its various forms as well as the institutions of men unfold by a natural law independently of the creative activity of God. Another contemporary of Newman should be brought to mind, namely, Charles Robert Darwin. He, too, was working out his application of the theory of evolution in his "Descent of Man." This philosopher of naturalism sought to supplant creationism. He, too, excluded God from the material and human world. And natural law was to take the place of the perpetual activity of the Divine Creator.

It should be remarked that the two philosophers of evolution had the spirit of the nineteenth century with them, and they found good ground for their system of philosophy in the anti-dogmatic principles in religion and in the anti-supernaturalism of the philosophy and science of their age.

I cannot emphasize too strongly that Cardinal Newman's theory of development as applied to Christian Doctrine is distinct from evolution. Starting with first principles of truth and conduct, his development is the growth of the original depositum (namely the original body of revealed doctrine, discipline and worship) by a necessarily slow unfolding as the human intellect

was able to comprehend and transmit it. For he shows this expansion of original revelation from first to last to be of God. And that it develops under an infallible authority. The faith once delivered for all time and for all mankind to the Apostolic College with St. Peter as its Supreme Head was as a seed-bud which by transmission from inspired to uninspired minds grew into the perfected creed, morals and worship of the Catholic Church of the nineteenth century. In this development there is manifest preservation of type, continuity of principles, assimilative power, logical sequence, and chronic vigor, that from a philosophical and historical viewpoint no less than from the revelation of Scripture and Tradition there can be no rational escape from the identification of the Catholic Church of the present with that of the first era of Christianity. And in applying this theory of development there is the same simplicity of language, the same exquisite English prose and a style which is peerless for its clearness, force and ease. And there need be no mistaking of Newman's development for evolution. Rather will it be found that there are traces of Aristotle's theory of descent by development, and of St. Augustine's creation of things by a series of causes as expounded and upheld by St. Thomas Aquinas. Indeed, Newman himself states that the "view on which his development is written has at all times been explicitly adopted by theologians." And this view is quite distinct from the evolution of an undefined protoplasm evolving itself without the creative and preserving activity of thought.

But it may be remarked that the greatness of Newman as a philosopher and scientific thinker is not confined to his development. For in his "Historical Sketches" the lectures on the Turks in relation to Europe are marked by foundation principles and by generalizations both logical and consistent with his scientific grouping of facts. Again his lecture on Apollonius of Tyana reveals him as keen in grasping those hidden links of the past and present by which contemporary facts are unveiled in the light of antiquity. Cardinal Newman's analytical and synthetical power with his ability for exact classification that mark his philosophical and historical writings are found, too, in forceful display in the "Grammar of Assent," and in "The Arians of the Fourth

Century. And his "Two Essays on Miracles," as is the case with all his apologetic and controversial works, show that he is equal to Aristotle in applied logic. I cannot see how anyone can stop short of a denial of the miraculous in toto unless ecclesiastical miracles are admitted as well as those of Scripture; but each on their own evidence.

The student of Newman literature reads one volume after another with the growing impression of the comprehensiveness of his scholarship. There appears a vast toil of patient reading before his pen begins its work; there is found both penetration and grasp of mind which gives his readers confidence in his sincerity and learning. In illustration of this fact we have his "Rise and Progress of Universities," and his "Idea of a University." In the former a university is defined as "A school of universal learning; an assemblage of strangers from all parts in one spot; a place for the communication and circulation of thought, by means of personal intercourse through a wide extent of country." Athens, Rome, Paris and Oxford are made to pour forth their treasures in the history of education to demonstrate what every university must be or become if it is to prove worthy of that name. When we turn to the "Idea of a University," the large comprehensiveness of Newman's mind is manifest in the unveiling of the true ideal of a school which must include all parts of learning. Philosophy, literature, science, religion, and all other branches of universal knowledge is presented as organic truth, having many integral parts interrelated without conflict in the curriculum. He states: "Such is a university in its *essence*, and independently of its relation to the Church. But practically speaking it cannot fulfill its object duly, such as I have described it, without the Church's assistance, the Church is necessary for its integrity."

And the great Cardinal's voice from the nineteenth century comes not only to educators of to-day, but to all parents who wish to be loyal Catholics. Such persons are bound to weigh in the balance social and business advantages more imaginary than real as resulting from associations in secular institutions of learning with the faith and eternal salvation of sons and daughters. Such should ask the questions respecting a Catholic University

which Newman suggests, as follows: "Has the Supreme Pontiff recommended it for the sake of the sciences, which are to be the matter, and not rather of the students who are to be the subjects of its teaching? Has he any obligation or duty at all towards secular knowledge as such? Would it become his Apostolical Ministry, and his descent from the Fishermen to have a zeal for the Baconian or other philosophy of man for its own sake? Is the Vicar of Christ bound by office or by vow, to be the preacher of the theory of gravitation, or a martyr for electro-magnetism? Would he be acquitting himself of the dispensation committed to him if he were smitten with an abstract love of these matters however true, or beautiful, or ingenious, or useful? Or, rather, does he not contemplate such achievements of the intellect, as far as he contemplates them, solely and simply in their relation to the interest of Revealed Truth? If he encourages and patronizes Art and Science it is for the sake of religion. He rejoices in the widest and most philosophical systems of intellectual education, from an intimate conviction that truth is his real ally, as it is his profession; and that knowledge and reason are sure ministers to Faith.

Catholic parents to-day who are straining their eyes to see the temporal advantages of protestant, agnostic and secular universities may well learn from this great man of letters that neither money nor sons can be safely entrusted where the Catholic Church is not in direct control of the curriculum. Nor are parents without Catholic universities in America; we have St. John's University at Fordham, New York; "The Catholic University" in Washington; Georgetown, and Notre Dame; and for girls, Trinity College, Washington, as well as under-graduate and graduate courses, with faculties that compare favorably with the best secular institutions. And these all approximate to the ideal university which Cardinal Newman presents. Thus it rests with Catholic parents to encourage Catholic educators of America, who in parochial and private schools, as well as in the colleges and universities, are rendering obedience to the Holy See in providing Catholic education for Catholic boys and girls. For in such education alone is to be found the safeguard of supernatural faith, the integrity of the American home and State, and the

widest sanctification of society. In the university under direct Catholic control, history, literature, science, philosophy, and all other subjects are made ministers to revealed truth as applied to the personal life of the individual. Such is the reasonable conclusion of the reader from Cardinal Newman's six hundred pages on the idea, the rise and progress of the true university in its application in our own age and country.

The time and space allotted to me will not permit a full statement of the treasures stored in Newman's prose writings. No author perhaps needs less an introduction to his works and of no other writer can it be more truly said; to know him read him; to appreciate him, become a careful student of his literature. But in conclusion some of his chief characteristics may be alluded to.

In all of his thirty-nine volumes are profound thought, simplicity of expression and perfection of style. His diction is without reproach. His rhetoric is that of art in mature finish. Whether the student seeks ethical culture or the refinement of philosophy, whether he is charmed by critical, scientific, historical or theological learning, he will not be disappointed in Cardinal Newman's prose works. Even in fiction, wherein he has produced least, there is found in "*Callista*" a creative imagination which compels one to wish that he had written more as a standard for the historical novelist. And the reader is impelled strongly to wish that more psychological novels, such as "*Loss and Gain*," had come from his pen. Yet it is not alone that in his two novels and in his poetry that his creative power is revealed in graphic composition. For his "*Present Position of Catholics in England*" gives a striking word picture of the state of Catholics in Protestant England prior to 1851. After showing that the English people were grossly ignorant of historic Catholicism, that the Protestant view of Catholics is based upon fable and its persecuting fierceness justified by prejudice, Cardinal Newman declares the present duty of Catholics toward the Protestant view thus: "Protestantism is fierce because it does not know you: ignorance is its strength; error is its life. Therefore bring yourselves before it, press yourselves upon it, force yourself into notice against its will. Oblige men to know you. Persuade them,

importune them, shame them into knowing you. Make it so clear what you are that they cannot afford not to see you, nor refuse to justify you. A religion which comes from God approves itself to the conscience of the people, wherever it is really known. I am not advocating anything rude in your bearing, or turbulent, or offensive; but first I would impress upon you the end you have to aim at. Your one and almost sole object, I say, must be to make yourself known."

Perhaps in the whole range of English prose writing no finer diction, no nobler use of metaphor, no simpler narration, no more vivid description, no clearer exposition, and no more forceful argumentation is to be found than in this volume. Its aim is not to prove the divine origin and character of the Catholic religion, but simply to prepare modern minds for a true conception of what Catholicism is in fact. And the fair-minded person who reads this presentation is glad to be rid of the ignorance and prejudice which have grown up in Protestant tradition respecting the Roman Catholic Church.

It may be remarked that the student of literature will find in a study of this Catholic English prose writer of the nineteenth century a model of incomparable style and the charm of a cultured mind. And if the student of the history of literature and of civilization should seek an elevation in thought and in life, it cannot be found more truly than in companionship with this pure soul whose character and conduct were so completely conformed to his literary ideal of goodness, truth and beauty; and if the student patiently reads the works of Cardinal Newman he will unconsciously be governed by Newman's motto: "The only way ultimately to succeed is to do things thoroughly."



## SHAKESPEARE'S HEROINES

BY LILY A. TOOMEY

It has been said that Shakespeare's women are inferior to his men. This is possibly true in the same sense that on the stage of life, women, unless in exceptional instances, are not equal in prominence or power, to men; their relation is subordinate throughout.

The woman's rôle is more limited. She is hemmed in by countless restrictions and conventionalities which have doubtless had their effect in cramping her character and repressing the stronger expression of feeling.

We see this in Shakespeare, as in nature. Juliet is probably the most impassioned of his heroines, yet what is her most frenzied outburst compared with the storm of passion that shakes the very soul of Othello.

Lady Macbeth, in all her inordinate ambition, her vigor of intellect and her bloodcurdling cruelty, cannot for an instant compare with the fiendish malignity of Richard III.

In the delineation of his female characters Shakespeare has evinced his master genius in that, whatever the quality which he seeks to portray, whether it be of ambition, of intellect, of wit, of self-sacrifice, of cruelty, of pride, his characters are always consistently feminine. There are always womanly touches, eminently feminine traits which make the character the more strikingly forcible, because the truer to nature.

Thus where Lady Macbeth urges on her weak-hearted lord to the murder of Duncan she says: "I have given suck and know how sweet it is to love my babe"; or in the fourth scene in "As You Like It," where Oliver brings the napkin stained with Orlando's blood to Rosalind, he makes the pretty page, with all her mannish airs, her "swashing and martial outside," swoon at the sight of her lover's blood, and on resumption of her natural coquetry, she bids Oliver tell Orlando "how well she counterfeited to swoon."

This thorough and fine knowledge of female human nature is the more remarkable in Shakespeare as he was in no sense a domestic man. He held anything but tender and loving relations

with his own wife or home, and in the little that is known of his early child life and associations there is nothing that could have given him that delicate perception and keen insight into the infinitely varying emotions of a woman's heart, and mind, and nature.

The province of this paper is to consider a few of the female characters occurring in some of the plays. These include some of Shakespeare's finest creations, though they do not number among them the faithful Imogen or the filial Cordelia, virtuous Isabella or the sprightly Beatrice, the majestic Cleopatra or the wronged Hermione, love-lorn Juliet or stately Portia, devoted Helena or innocent and defenseless Desdemona.

In the delineation of the character of Katharine of Aragon, wife of Henry VIII, we have a masterpiece of our poet-historian. He has placed before us a woman with no dazzling attractiveness of mind or person; a haughty lady imbued with excessive pride of birth and rank; religiously narrow and bigoted, naturally simple, serious and domestic, and of rigidly austere and virtuous life. As the play develops and Katharine stands before us, a queen shorn of all pomp and regal surroundings, stripped of all attributes of poetic interest, of youth, beauty, grace, rank, commanding intellect, we feel that none but Shakespeare could have drawn a character which, without any appeal to the imagination, could stand upon moral principle alone and touch and elevate our hearts to the highest veneration for virtue and right for its own sake. Through her utter integrity of soul Katharine intuitively detects the designs of Wolsey, though unable to meet them.

"My lord, my lord, I am a simple woman,  
Much too weak to oppose your cunning."

She is a faithful and loving wife to her licentious husband,

"a jewel that hung twenty years about his neck,  
Yet never lost her luster."

Faithful to the end, upon her deathbed Katharine indites a letter of loving forgiveness and farewell to the king, and there, in words that touch us with compassion, she weeps:

"Like the lily that once was mistress of the field and flourished,  
I'll hang my head and perish,"

and so fades from the stage.

We could scarcely find a greater contrast to this virtuous and persecuted queen than in her namesake, Katharine the Shrew,—Kate the Curst, as she is called,—the violent, forward, scolding, plain eldest daughter of Baptista Minola. Yet I feel disposed to enter a plea for poor Katharine.

I believe she was made shrewish and bitter by unjust treatment. She saw her younger and fairer sister set above her, made much of and indulged. Give a dog a bad name and hang him. Katharine's reputation for shrewishness having gone forth, she had to live up to it. With her, to mean a thing was to say it outright. She was incapable of dissembling or lying. Hence, though their real feelings were not so different, there was all the greater contrast between the violent and rebellious Kate and her hypocritically meek and docile sister Bianca. And we must admit that Katharine's treatment by Petrucio is enough to try the patience of a saint. And in the end the most staunch upholder of the supremacy of the stronger sex could ask no more complete and abject surrender and submission than her placing her hand beneath her husband's foot:

"In token of which duty if he please,  
My hand is ready, may it do him ease."

Constance of Bretagne, mother of the hapless little Prince Arthur, is one of Shakespeare's strong women. Her character in its basic qualities is not unlike that of Volumnia, the mother of Coriolanus. The same exceeding pride, self-will, strong maternal affection, and great force of imagination and imperious temper characterize both women, but it is interesting to note how these qualities are modified by circumstances, education and the conditions of the age in which they lived.

The whole interest in Constance is in her maternal character. She excites our sympathy as the mother of Arthur, alternately pleading for his rights and trembling for his life.

In Volumnia we have the purely classical type of the proud Roman matron. Her haughty patrician spirit, her maternal pride, her lofty patriotism and undaunted spirit are admirably contrasted with the modest sweetness, the wifely tenderness and shrinking gentleness of Virgilia, her son's wife. While holding a relation of dignified authority to her son, Volumnia yet mani-

feels the greatest respect for his noble qualities, and her strong sympathy even with the feelings she seeks to combat is shown in the scene in which she urges Coriolanus to sooth the incensed plebeians. The full grandeur of her soul, her noble affection and patriotism, her sublime eloquence, are shown in the magnificent appeal to her angry son, by which she wins from him the peace which all the swords of Italy could not wrest from him.

In Constance we have a less noble figure, an agonized mother bursting forth into imprecations upon her enemies, a proud, spirited and ambitious woman, smarting under the sense of her wrongs.

Next upon the stage appears the dainty, graceful, sparkling, merry Rosalind. Everything about her is bright and sweet and fresh, like the dew on the early blossoms. Her own overflowing brightness and volubility is like a bird's song, like the outpouring of a heart filled with life and love and joy, and all sweet and affectionate impulses. There is a girlish, timid heart fluttering beneath her page's attire. There is truly "no doublet and hose" in her disposition.

Shakespeare never makes the modesty of his women depend upon their dress. Viola, Portia, Julia, Imogen, and sweet Rosalind herself, suffer no less of their delicate womanhood or dainty innocence from their male attire.

Rosalind is like some compound of sweet and fragrant spices, so exquisitely volatile, so delicately fragrant, that it is impossible to analyze their sweetness.

We turn from her to that darkest and most powerful of Shakespeare's female characters, Lady Macbeth, a woman in whom overmastering ambition overrules every just and generous principle, every feminine feeling. In the relentless pursuit of her object she is cruel, treacherous, daring. Contrasted with her husband she is not the more wicked, but the superior in force, in intellect, in will.

He is as eager to bring about Duncan's death, but he lacks the fierce courage, the relentless cruelty and daring that prompts her to snatch the dagger from his trembling hand. And yet in this moment of supremest horror, there comes that unexpected and almost startling touch of feeling, "Had he not resembled my

father as he slept, I had done it," that makes us feel the humanity, almost tenderness, under Lady Macbeth's inexorable hardness of nature. She is withal a pattern of wifely fidelity and devotion. She is ambitious less for herself than for Macbeth.

What might not the will, the force, the vigor of intellect, the ardent affections of this woman have accomplished if properly directed. The power of religion alone could have controlled such a mind.

Last and most gently refreshing and captivating in her unconventional sweetness, we come to Miranda, daughter of the magician Prospero, and fitting companion for the dainty Ariel. Miranda is so perfectly unsophisticated, so exquisitely refined, that she is all but ethereal.

The character of Miranda is so ideal that Shakespeare has perforce placed her away from all comparison with others of her own sex. He has given her a fitting lover in the noble and chivalrous Ferdinand, to whom Miranda, all blissfully innocent and ignorant of the usages of society, so simply and artlessly discloses the emotions of her heart:

"I am your wife if you will marry me."

In the sweet purity of her mind and soul and the artless innocence of her whole character, she is like some dreamed-of, but never-realized ideal:

"So perfect and so peerless;  
Created of every creature's best."

# The Catholic Summer School of America

---

## THE SUMMER SCHOOL AND ITS NEEDS

BY REV. JOHN TALBOT SMITH, LL.D. PRESIDENT

IT is with deep regret that I announce the retirement of Rev. D. J. McMahon from the presidency of the Catholic Summer School. After two years of unselfish and effective service, the increasing labors of his parish and his work for Catholic charities forced him to withdraw from the direct administration of the School. The Trustees of the institution pressed him to accept a third term, but failing to change his determination elected a successor. The Summer School does not lose his services entirely. Along with Monsignor Lavelle and other leaders he will remain in close touch with the work, and give it part of his time and all of his sympathy. This feature of the institution is worth emphasizing: that it still enjoys the active support of all its former officers.

I appeal, therefore, to the thousands of friends of the Summer School to help the work. The New York contingent will hold a bazaar in February of 1906 as its contribution. Why should not this occasion be used by all our friends, no matter in what part of the country, to lend their aid? The securing of life members is also a work that greatly aids the institution, for it provides revenue, while it wins the interest of the well-to-do. It matters little, however, what form assistance takes, only let it come in steady showers.

The success of the Summer School, as all interested know by this time, has been rather remarkable. Long Summer vacations have become an American institution. Not only our climate, with its extremes of heat and cold, but our method of work, steady, concentrated and nerve-racking, during the cooler part of the year, has made vacations necessary. It was, therefore, a happy idea to introduce the vacation schools, to combine the summer resort with the summer school, and thus to sweeten

leisure with intellectual exercise. For the Catholic body, it has proved most beneficial to have a vacation institute where their scattered numbers could meet for a few months, where the leaders in every department could come into touch with the best and most earnest representatives of the people. This exchange of thought and feeling made the success of the Catholic Summer School.

The men and women who, since 1892, built up the institution to its present handsome proportions, began their work on a farm of four hundred and fifty acres, presented to them by the Delaware and Hudson Railroad Co., with the condition that they should spend thirty thousand dollars within three years in improvements, when the property would become theirs in fee simple. The condition was promptly fulfilled. The spot, which in 1895 was an ordinary farm on the shore of Lake Champlain, is to-day a handsome modern village, with macadamized roads, electric light, trolley service; its Champlain Club accommodates two hundred people; its cottages, with their central restaurant, accommodate one thousand; the auditorium where the lectures are given daily seats six hundred; the chapel seats five hundred; the camp for college boys can entertain one hundred; there are golf links, tennis courts, bowling alleys and billiard rooms. It may safely be said that there is nothing like it in the world.

It is ideal Catholic life for three months of the year. The chapel and the auditorium are the very centre of the settlement. No chapel or church in the crowded city is more frequented than this simple and beautiful shrine to Our Lady of Lake Champlain. The whole scene breathes devotion. For the past two or three years the Feast of the Assumption has been celebrated with a procession through the grounds of all the inhabitants, singing hymns in honor of the Mother of God, closing with Benediction in the open air. The lectures delivered in the auditorium, filled with the beauty of Catholic truth, and novel to most because they give the Catholic point of view, are carried by the audience to every part of the town, and are discussed on the verandas. The lecturers live for at least a week or two among their hearers, and do even more to spread instruction in social hours than on

the platform. Visitors are astonished at the charm of the place, which fascinates and wins them to repeated visits. The charm is not in the lovely region or in the well-ordered town; it rather springs from the fact that this is a purely Catholic colony, where the expression of faith and the inquiry after knowledge meet with no contradiction and no rebuff; where order is preserved by the Catholic spirit and not by the police department; where faith and good breeding are the only conditions of admission and loving hospitality.

No taint of commercialism has ever entered the town. Its founders followed plans which left all officers without salaries and allowed them to pay their own expenses. This is still the custom. The sale of lots to settlers has not even paid the expenses incurred by necessary general improvement. What revenue the School enjoys comes from lecture fees, life memberships and other voluntary offerings. In New York an annual festival nets a few thousand dollars. The attendance each year increased much faster than the revenue, and in order to provide proper accommodation for visitors and students, debt had to be incurred. The Trustees preferred this course to any other, in order that the taint of commercialism might never rest upon the institution.

This long labor without moneyed compensation is real self-sacrifice, which alone builds up great and lasting institutions. The secret of success is contained in such sacrifice. It has made the Catholic Summer School a remarkable place, one of the glories of the Church in America. The leaders are all living and all eminent, Rev. Morgan M. Sheedy, of Altoona; Monsignor Loughlin, of Philadelphia; Monsignor Lavelle, of New York; the Rev. D. J. McMahon, and Bishop Conaty, of Los Angeles. Their achievements in the limits of a decade should be known to all the brethren. Their successors have only to complete what they so well began by removing the present debt of approximately \$80,000.

The interest on this sum practically exhausts the surplus resources of the institution, and leaves many a good work in the background. The present administration of the Summer School has taken up the work of wiping out the debt, and hopes to accomplish its removal in a reasonable space of time.



The last session of the Summer School amazed all and nearly confounded its directors. The August attendance overpowered the accommodations, and while some had to put up with crowded quarters many had to be turned away. The law of attendance for the past ten years has been an increase over the preceding year. If that law finds no exception in 1906, the present resources of the institution will be altogether inadequate. It has been determined, therefore, to increase the dining-room by space sufficient to seat three hundred more, and to enlarge correspondingly all other departments. This means increased outlay solely for the comfort of visitors and not at all to the immediate profit of the institution. But we all rejoice in the condition, which speaks volumes for the vitality of the Summer School and for its popularity. The indications are that the next decade will see the institution a powerful influence in Catholic life.

I appeal confidently to all Catholics interested in this work. The achievement of the past twelve years, the present success of the institution, and the noble future which belongs to it, give me the right, in the name of the trustees to make the appeal. In our struggle for the supremacy of the Christian idea in this dear land we cannot afford to lose the fruits of our labors, or to neglect the means to advance. We have labored long and with success: join us. We have fixed an outpost of the faith: help us hold it. We have advanced the cause a step: do not suffer us to lose it for lack of your aid.

New York, December 1, 1905.

## ANNUAL MEETING

THE annual meeting of the Board of Trustees of the Catholic Summer School of America was held at the Catholic Club, New York City, on Thursday, October 26, 1905.

The reports of officers and of committees showed the session of 1905, as well as the results of the past year, to be the most successful in material development, attendance during the session, and financial gain.

The events preceding the session, outside of the necessary details of administration, were the Lenten lectures given by Dr. James J. Walsh at the Catholic Club, New York City, and the annual euchre and reception given at the Waldorf-Astoria, New York City.

Since the session of 1904, three magnificent cottages were erected on Cliff Haven assembly grounds, namely, the Buffalo, the New Jersey Club, and the private summer home of Miss Alice Ryan of New York, also an addition to the capacity of the Albany Cottage. Besides, the Administration also made many improvements in new roads and walks, sewers, watermains, etc.

The session of 1905 opened with a large excursion party from New York City, under the management of a special committee.

The general attendance, according to the report of the Trunk Line Railway Passenger Association, was 7,011, an increase of about 1,000 over 1904. The highest number of persons living on the grounds daily for several weeks was 1,100 guests, and 228 employees, making more than 1,300 persons. This was an increase in attendance of more than 300 over the highest number registered at any previous session. The total number of states and countries represented was thirty-five. They were as follows:

### STATES.

California,	Massachusetts	Oregon,
Connecticut,	Maine	Ohio,
District of Columbia,	Missouri	Pennsylvania,
Delaware,	Minnesota	Rhode Island,
Georgia,	Michigan,	Texas,
Illinois,	Maryland,	Tennessee,

STATES—*Continued.*

Iowa,	New Jersey,	Utah,
Kentucky,	New York,	Vermont,
Louisiana	New Hampshire,	Washington.

## FOREIGN COUNTRIES.

Canada,	France,	Venezuela.
Cuba,	Nassau, Bahamas,	Philippine Islands,
England,	Porto Rico,	

The courses of lectures arranged by the Board of Studies contained the names of some of the most distinguished scholars of the country, whose lectures were well attended and appreciated. Besides, the program of the session contained features of extraordinary merit for their artistic excellence.

Among the notable events of the session were the visits of Hon. Charles W. Fairbanks, Vice-President of the United States; Hon. Joseph G. Cannon, Speaker of the House of Representatives; Hon. David B. Brewer, Justice of the Supreme Court; Senator James A. Hemmenway, of Indiana; Congressman Joseph C. Sibley of Franklin, Pa.; Congressman D. J. Foster of Vermont; Congressman E. B. Vreeland of Salamanca, N. Y.; Most Rev. John M. Farley, Archbishop of New York; Rt. Rev. Henry Gabriels of Ogdensburg; Rt. Rev. Charles H. Colton of Buffalo; Rev. Dr. Grannon, Vice-Rector of the Catholic University of America at Washington.

The second session of the Summer Institute under the direction and auspices of the Department of Education of the State of New York, was conducted at Cliff Haven with increased attendance and gave general satisfaction.

On the whole, the educational work in the Summer School for 1905 was fully up to the high standard established by the institution. Financially the reports showed a larger net earning, after paying for the operating expenses, than for any previous year, and the capital debt of the institution was decreased several thousand dollars.

The officers elected for the ensuing year are as follows:

President, Rev. John Talbot Smith, LL.D.

First Vice-President, Rt. Rev. Henry Gabriels, D.D.

Second Vice-President, M. E. Bannin.

Secretary, W. E. Mosher, A.M.

Treasurer, Rev. D. J. Hickey.

*Executive Committee:* Hon John B. Riley, Chairman; Rev. D. J. McMahon, D.D.; W. E. Mosher, George J. Gillespie, Rt. Rev. Msgr. James F. Loughlin, D.D.; *Ex-Officio*, Rev. John Talbot Smith, LL.D., and Rev. Thomas McMillan, C.S.P.

*Board of Studies:* Rev. Thomas McMillan, C.S.P., Chairman; Rt. Rev. Msgr. M. J. Lavelle, V.G.; Rev. F. P. Siegfried; Dr. James J. Walsh, Ph.D., LL.D.; Rev. John T. Driscoll.

#### AUXILIARY COMMITTEES.

*Finance:* Rt. Rev. Msgr. M. J. Lavelle, V.G.; Rt. Rev. Msgr. J. F. Laughlin, D.D.; Rev. D. J. Hickey.

*Entertainment and Athletic:* George J. Gillespie; Charles A. Webber; Rev. John D. Roach.

*Building and Improvement:* John B. Riley; Rev. R. Neagle; John McNamee.

*Press, Extension and Transportation:* Warren E. Mosher, Rev. John F. Mullany.

*Caterer and Farm:* Rev. D. J. McMahon, D.D.; M. E. Bannin.

*Reading Circle:* Rt. Rev. Msgr. J. F. Loughlin; Rev. James P. Fagan, S.J.; Rev. John T. Driscoll.

The Rev. Dr. McMahon, who served as President for the past two years with such distinguished success, declined reëlection as President of the Board of Trustees because of his inability to give his attention any longer to the duties of the office, and because of his purpose to go abroad during the session of 1906.

Rev. Dr. Smith, who succeeds Dr. McMahon, is well-known not only by those who frequent the Summer School, but also by the country at large as a distinguished litterateur. Dr. Smith has been a devoted friend of the Summer School since its establishment, and a member of the Board of Trustees for several years. The College Camp at Cliff Haven was established under Dr. Smith's supervision, and it has been conducted with great success by him up to the present time. Dr. Smith will devote his great talents to the promotion of the interests of the Summer School, and he will be supported by the Board of Trustees, and we doubt not by all friends of the institution.

The following gentlemen were elected as members of the Board of Trustees: Rt. Rev. Charles H. Colton, D.D., of Buffalo; Rev. John D. Roach, of New York City; Rev. John T. Dris-

coll, of Fonda, N. Y.; Dr. James J. Walsh, of New York City, and Charles A. Webber, of Brooklyn, N. Y.

The following were elected Honorary Life Members of the Summer School: Dr. James P. Cremin, Miss Helena T. Goessman, Miss Alice Ryan and Dennis Horgan, of New York City; Hon. Joseph C. Sibley, of Franklin, Pa.; Miss Mary C. Burke, of Brooklyn.

Mr. John H. Haaren resigned as a member of the Board of Trustees. Mr. Haaren was one of the founders of the Summer School, and in the first years of its existence rendered very valuable assistance to the cause.

Following is the Board of Trustees of the Catholic Summer School of America as constituted at the present time:

Rt. Rev. Henry Gabriels, D.D.,	Rev. John Talbot Smith, LL.D.,
Rt. Rev. Thos. J. Conaty, D.D.,	Rev. William P. McQuaid,
Rt. Rev. Chas. H. Colton, D.D.,	Rev. Richard Neagle,
Rt. Rev. Mons. James F. Loughlin, D.D.,	Rev. John D. Roach,
	Rev. John T. Driscoll,
Rt. Rev. Mons. Michael J. La- velle, V.G.,	W. E. Mosher, A.M.,
	Hon. T. J. Gargan,
Rev. D. J. McMahon, D.D.,	Hon. John B. Riley,
Rev. Thomas McMillan, C.S.P.,	John J. McNamee,
Rev. Francis P. Siegfried,	M. E. Bannin,
Rev. Morgan M. Sheedy,	George J. Gillespie,
Rev. John F. Mullany, LL.D.,	Dr. James J. Walsh,
Rev. D. J. Hickey,	Charles A. Webber,

As a social, summer and family resort, little need be said, because Cliff Haven is now recognized to be one of the most charming resorts in the world.

The Advent and Lenten lectures under the auspices of the School will be continued at the Catholic Club during the fall and winter of 1905, by Dr. James J. Walsh, on Some Shaksperian Problems. The Prospectus of this course will be found on another page.

Preparations are now under way for the annual entertainment and reception to be given soon after January 1.

## REPORT OF THE FOURTEENTH SESSION, CLIFF HAVEN, N. Y., ON LAKE CHAM- PLAIN, JULY 3 TO SEPTEMBER 8, 1905

The transforming influences which had been at work during the long recess at Cliff Haven showed their results at the beginning of the session in many and in decided forms. By the building of three attractive houses, the center of population was pushed much farther to the north than ever before and by the addition of new driveways and pleasant winding paths, the landscape effects were vastly improved. Scarcely a cottage or building on the grounds that had not undergone some improvements that would be conducive to the comfort of its guests or that would increase its attractiveness. The painting of the Chapel of Our Lady of the Lake and the addition of a new vestibule thereto, the extension of the porch of the Albany so that it now surrounds the house, and the finishing of the third floor of the same cottage so that the capacity is thereby largely increased, and the enlargement of the kitchens of the dining hall were specific improvements that claimed gratified attention.

But Cliff Haven's particular pride this session was lavished upon the three new cottages, the Jersey Club, the Buffalo and the Villa Frontenac,—houses that will remain monuments of the enthusiastic enterprise and of the artistic taste of their owners. All of these cottages lie to the north of the Champlain Club, and so, serve to show more clearly than any others that have recently been built, the wonderful development of the Summer School.

Toward the west of the Jersey Club is located the Villa Frontenac, the handsome private cottage, recently erected, of Miss Alice Ryan of New York City.

Particular effort had been expended by the Board of Studies under the efficient direction of Rev. Thomas McMillan, C.S.P., upon the intellectual program, with results that proved most gratifying.

The fact that Cliff Haven was again chosen as an abode of the Summer Institute for Teachers, to be given under the auspices of the State Department of Education, was a source of great sat-

isfaction both to the many teachers who wished to avail themselves of the institute's privileges and to the regular attendants of the school.

The golf links had undergone several necessary changes; two new clay tennis courts towards the north of the golf house had been laid down, and the renovating of the bowling alleys were all improvements gladly appreciated by the visitors to Cliff Haven.

#### FIRST WEEK AT THE SUMMER SCHOOL.

The fourteenth session of the Catholic Summer School of America began under most propitious circumstances on Sunday, July 2. The opening Mass was celebrated by the President of the School, Rev. Dennis J. McMahon, D.D., of the Church of the Epiphany, New York City. The preacher at this Mass was Dr. McMahon, who, in his official capacity declared the School open. He took occasion also to commend the work of the School, and to ask the loyal support of all in attendance.

Monday morning classes were organized in the Summer Institute given under the auspices of the Department of Public Instruction of New York State. In charge here was Dr. Sherman Williams, of Glens Falls, a most efficient educator. In the duties of administration he is most capably assisted by the Secretary, Dr. James S. Cooley, of Glen Cove, L. I. Among the prominent members of the faculty were Prof. James R. Street, Ph.D., of Syracuse University; George E. Oliver, Supervisor of Music in the Albany and Schenectady High Schools, and Mrs. Margaret Mooney, Professor of English, in the Albany Normal College. The registration in the various courses was very large.

The programme of lectures for the first week, arranged under the direction of Rev. Thos. McMillan, C.S.P., Chairman of the Board of Studies, was begun on Wednesday, and continued through Friday. They were patriotic in nature, owing to their coming so soon after Independence Day. Prof. Francis X. Carmody, of the Department of Constitutional Law in the Brooklyn Law School of St. Lawrence University, occupied the platform each morning. He spoke eloquently and convincingly on "America's Work in the World's Progress." He said that we as Americans must not ignore our relations to the past, but should realize

that we as the heirs of all the preceding ages have had the benefit of the experience of all the centuries gone by. With this idea as a starting point he went on to show the way in which Americans have gone ahead of their predecessors, and their prospects of advancement in the future.

On Thursday and Friday evenings, Miss Charrelle Runals, of New York City, gave two lecture recitals on America in song and story.

Socially the Champlain Club was the center of attraction this week, on account of the presence there of a large excursion party from New York and Brooklyn. In their honor a brilliant reception and supper dance was given on Monday evening. The residents of the New Jersey Club were entertainers on Wednesday evening. They gave a reception and dance that marked the beginning of hospitalities in their handsome new house. A euchre at the New York Cottage Thursday evening called forth a large number of devotees of the game. The favors were unusually elegant. Another charming affair was the week end hop Friday at the Champlain Club. The entertainments in honor of the excursion party were brought to a fitting and successful close on Saturday evening by cleverly performed amateur theatricals.

In charge of the excursion party were Mr. D. J. O'Connor, Mr. Charles Murray and Hon. Francis R. Cunnion, of New York City. The three new houses attracted much attention this week. They are the Jersey Club, a palatial house located on a site toward the north of the Champlain Circle; the Villa Frontenac, the inviting summer home of Miss Alice Ryan, of New York City, and the Buffalo, a large and artistic house on the lake shore north of the Champlain Club. By the erection of these cottages the accommodations at Cliff Haven have been increased to more than one thousand.

#### SECOND WEEK, BEGINNING MONDAY, JULY 10.

The trend of travel this year seemed strikingly **Cliff Havenward**. The influx of visitors to this delightful spot so increased from day to day that at the end of the second week of the session the population reached a total of nearly 500—a number far beyond that of any like period during all previous sessions.



At the 10:30 Mass on Sunday the Rev. Dr. McMahon preached an eloquent and very practical sermon on the Gospel of the day.

The classes in science, mathematics, history, literature, physical culture, vocal music and pedagogy given in the Summer Institute were so well attended that all in charge expressed themselves as particularly well pleased. There was, according to them, a prevailing earnestness of spirit that augured well for the success of the Institute.

The lecture programme of this past week proved decidedly attractive. The fact that so eminent a lecturer as Rev. Joseph M. Woods, S. J., of Woodstock College, was to give the morning course insured a large attendance in the Auditorium at the hour appointed. His discussions centered about the Bollandists, the earliest literary and critical society known to exist. He showed how these men, the authors and editors of the *Acta Sanctorum*, applied to their work the best principle known to modern critical and historical research.

None the less interesting were the two lectures given on Monday and Tuesday evenings by Rev. Valentine Kohlbeck, O.S.B., director of the Bohemian Benedictine Press, of Chicago, on Bohemian Catholics in the United States. The present earnest discussion of problems pertaining to the immigration of the Slavonic peoples made these lectures of vital interest. Of more popular nature but equally instructive were the dramatic recitals given on Thursday and Friday evenings by Miss Collins, of Boston, sister of Mrs. John Jerome Rooney, who, as Miss Marie Collins, the President of the Martyn College of Oratory, of Washington, D. C., figured as one of the most talented readers in the country. The same charm of personality, beautiful tone of voice, exquisite taste in selection of readings, and intelligence of interpretation that distinguished the one, also characterize the other. Her appearance at Cliff Haven was a distinct artistic triumph.

In the planning of the intellectual programme, as may be seen, particular effort was made to cater to a variety of tastes, to make the Summer School a place not only for the scholarly few, but also for the ambitious many, and to give all intelligent Catholics whose opportunities for education have been meagre or ample

a chance to meet under conditions favorable, physically, socially, intellectually and spiritually, that the influence of the ideal life at Cliff Haven may be spread abroad refining and ennobling the characters of all who come in contact with it.

Pleasant social affairs in the way of card parties, informal gatherings and dances at one or another of the cottages each evening brought to a happy close days full of interest and pleasure.

Particular attention was paid this session to the development of the athletic side of the School. The management secured the services of Mr. P. J. Finneran, athletic instructor at the U. S. Naval Academy in Annapolis, as director of games. Under his supervision the golf links have been vastly improved, two new clay tennis courts have been laid out, making a total number of eight. The daily programme of sports arranged under the direction of Mr. James E. Sullivan, a director of the Amateur Athletic Union, was a feature that was particularly attractive to the masculine portion of Cliff Haven's population.

THIRD WEEK, BEGINNING MONDAY, JULY 17.

High Mass was sung on Sunday, July 16, in the Chapel of Our Lady of the Lake by Rev. E. Gibbons, of Buffalo. It was the first this season, and for it a special programme of music was arranged by Mr. Camille W. Zeckwer, organist of St. John's Church, Philadelphia, who will be director of the choir during the summer. As fine a quartet as was ever heard in the chapel assisted Mr. Zeckwer. It was made up of Miss Catherine Vincent, soprano; Mrs. Amelia Devin, contralto; Mr. Bernard Sullivan, baritone, and Mr. Merrill Greene, basso. Their efforts were most ably seconded by a large and well-balanced chorus. At the Offertory Mrs. Devin sang superbly an "Ave Maria" by Silas. The re-appearance of both Mrs. Devin and Mr. Sullivan in the quartet after an absence of a year is a source of deep gratification to all music-loving members of the school. Mr. Greene's basso has for several years given pleasure on account of the richness and depth of its tone, and because of the artistic method of singing. A new comer is Miss Vincent, and her first appearance was on Sunday. She immediately won favor, for her voice is unusually sweet and clear, and full of expression.

The sermon was preached by the Rt.-Rev. Mons. James F. Loughlin, D.D., of Philadelphia, one of the founders of the Summer School. It was practical in nature, appealing to every one of the large congregation who listened to it.

These were busy days at Cliff Haven for those intellectually, athletically and socially inclined. The careful adjustment of the different hours of the day to the satisfaction of these various inclinations brought about a unanimity of pleasures that makes Cliff Haven a most charming summering place. The mornings were full of activity on account of the Institute classes, and the lecture given at 10:30 in the Auditorium. There were few on the grounds who were not voluntarily availing themselves of one or more of the 38 classes in the Institute. Most popular of all beyond doubt was the Physical Culture lesson given each day by Miss Katherine Flemming, of Cohoes, N. Y. For the more ambitious student, courses in every department of learning save that of languages, were provided.

Genuine pleasure was experienced this week by those following the course on the Vatican Council given by Rt.-Rev. Mons. J. F. Loughlin, D.D., of Philadelphia, Pa. Mons. Loughlin is one of the founders of the School, and his reappearance at Cliff Haven was always gladly welcomed.

Plenty of athletic entertainment was provided for the afternoons of the third week. The golf driving contest for men and women on Monday brought out about twenty of Cliff Haven's expert golfers. They again had an opportunity of showing their prowess in a mixed foursome arranged for Thursday. This proved to be one of the most exciting contests so far this session. Considerable rivalry between the cottages was displayed on Wednesday in the bowling tournament played for a handsome silk banner. Tennis, aquatic and field sports engaged the attention of the younger boys and girls on the other afternoons of the week.

Equally complete was the programme for each evening. It was begun with the recitation of the Rosary at eight o'clock in the Chapel; then followed the regular evening lecture, and after that came the pleasant closing to all activity—a cottage party. As is customary two evening courses were planned for this week;

the first one given on Monday and Tuesday evenings by Prof. C. H. Schultz, of the Newman School, at Hackensack, N. J., was a scholarly exposition of the merits of Cardinal Newman as a poet and as a prose writer. On Thursday and Friday evenings Rev. Paschal Robinson, O.F.M., of Paterson, N. J., was to have lectured on the True and False Interpreters of St. Francis Assisi, but owing to his unavoidable absence the lectures were delivered by Prof. Schultz. The subject was of profound interest, lucidly treated.

Wednesday evening, which is always the open night at Cliff Haven, was marked by one of the pleasantest dances of the season given at the Champlain Club. From 8 to 9:30 the floor was occupied by the children, of whom as pretty and merry a lot as can be pictured were to be found at the Summer School. From then on until midnight the older folk participated in the enjoyment of the dance. The cottage parties this week were many and most pleasant, the entertainers being the guests of the Jersey Club, the Philadelphia, the New York, the Curtis Pine Villa and the Algonquin.

There was a material increase this week in the attendance of those engaged in the pursuit of instruction and pleasure; a gathering that includes representatives from practically all parts of Canada and the United States.

#### FOURTH WEEK, BEGINNING MONDAY, JULY 24.

The first Solemn High Mass of the session was sung on Sunday, July 23, in the Chapel of Our Lady of the Lake. The service was given added interest by the appearance of two of the first supporters of the Summer School movement, Rev. Joseph H. McMahon, Ph.D., of New York City, who was a member of the first Board of Trustees, and Rev. Walter P. Gough, of Philadelphia, a regular attendant at the first few sessions and one of those instrumental ten years ago in the building of the Philadelphia cottage. Both men were brought into prominence, the former as preacher and the latter as celebrant of the Mass. The other officers of the Mass were like the celebrant, all from Philadelphia. The deacon was Rev. Dr. Daniel Kehoe, of St. Charles Seminary, Overbrook, Pa., and the sub-deacon, Rev. Daniel McGinley. The

choir and the quartet again did noble work in the musical part of the solemn service. The choir was reinforced by a large number of talented young men and women. They were also assisted by Madame Rita Wilburn, of Philadelphia, a singer with a contralto voice of unusual force and beauty. Her singing of Ave Maria at the Offertory revealed warmth of temperament, clearness of enunciation and marvelous control over both higher and lower registers. Hers is a voice that appeals to all quite as much by reason of its native power as by its skillful use. The solos of the Mass were sung by Mrs. Devin, Miss Vincent, Mr. Sullivan and Mr. Greene.

A sermon that stirred the hearts of all who heard it, whose message must have aroused many a torpid mind and sluggish sense of duty was that delivered by Rev. Dr. McMahon. Intellectually, it was a supremely great effort, but its evident purpose was not to tickle the mind by the clearness of logic, by the force of its reasoning, but to bring home truths, for which men would fight, but upon which few steadily and persistently base their actions.

Dr. McMahon took his text from the Gospel of the day, the words of Christ, "I have compassion on the multitude," and from these developed a most impressive sermon inveighing against morality without Christ and dwelling upon its effect on man and on the world.

The Alumnae course in Literature given this week by Jean F. P. Des Garennes, Washington, D. C., was a marked success. The discussion centred about a study of French and English Comedy, of which a most scholarly comparison was made. Two evening lectures by the eminent Jesuit, Rev. James P. Fagan, S.J., on Forgotten Facts in the History of Education, aroused considerable interest because of their eloquence and informational value. The lecture-recitals on Ancient Church Music and Volk music, by Camille W. Zeckwer, director of the Philadelphia Musical Academy and organist of St. John's Church, Philadelphia, were hailed with delight at Cliff Haven, where Mr. Zeckwer's artistic gifts are well known and thoroughly appreciated. He was ably assisted by two of Cliff Haven's most talented singers, Mrs.

Amelia Devin, contralto, and Mr. Bernard Sullivan, baritone, both of New York City.

Socially the week just ended proved the banner week of the session. There were four evening affairs, all carried out on a large scale with brilliancy and eclat. They were the formal reception in honor of the Rev. M. F. McGuinness, of Jersey City, President of the Jersey Club Association, given Monday at the Jersey Club; the cotillion dance Wednesday at the Champlain Club; the reception to the faculty and members of the Summer Institute Thursday, and the gorgeously planned ball given Friday by the guests of the Albany Cottage. The Jersey Club reception marked the formal opening of this magnificent club house. The spacious ball-room was aglow with hundreds of electric lights, and the decorations of wild flowers and ferns. The guests were received by Rev. Father McGuinness, Mr. and Mrs. John F. Lynch, of Jersey City, and Miss Mary Morton, of Harrison, N. J.

Always to the front in extending hospitality to the members of the school is the Champlain Club. Their regular weekly dance on Wednesday was given added interest by the introduction of a cotillion, the figures of which were skillfully led by Mr. John Ahearn, of Chicago. The next evening's reception, which was given by the administration to the faculty of the State Institute, was marked by a delightfully informal display of hospitality. Pleasant words expressive of good will and of mutual co-operation were interchanged between the officers of the school and the directors of the Institute. The Albany ball, which is an annual affair, has come to be considered the social climax of the session. The one which took place on Friday evening of this week equalled its predecessors in every way. Decorators from Albany transformed the ball-room of the Champlain Club into a bower of beauty. Both the Hotel Champlain orchestra of fifteen pieces and the military band from the Plattsburg barracks were engaged for the occasion.

#### FIFTH WEEK, BEGINNING MONDAY, JULY 30.

The first month of the session of 1905 of the Catholic Summer School passed into history as the most successful and prosper-

ous July in the life of the institution. August, always the banner month, set in with unusual prospects, the attendance reaching a point beyond that ever attained on August 15—the height of previous years.

Jersey City was well represented in the officers of the Solemn High Mass, which was celebrated on Sunday, July 30. The celebrant was Rev. M. F. McGuinness, and his assisting deacon and sub-deacon were Rev. Mark J. Duffy and Rev. Henry J. Watterson. Mr. Zeckwer selected the musical part of the service. La Hache's Mass was sung by a quartet composed of Miss Rosemary Rogers, soprano; Mrs. Amelia Devin, contralto; Rev. J. Talbot Smith, tenor, and Mr. Merrill Greene, basso. At the offertory Mrs. Devin sang in splendid style an Ave Maria by the famous composer, Edouard Marzo, who for several years was her instructor in vocal music.

The sermon was preached by Rt. Rev. Mons. John Walsh, of Troy, one of the earliest supporters of the summer school movement and a lecturer at the first session of the School at New London, Conn. It was a most scholarly discourse that greatly affected all who heard it.

The closing of the week of the thirty-eight classes of the Summer Institute caused but a slight let-up in the stress of the intellectual life of the school, for the interests of those so inclined were only diverted to scholarly courses of lectures that were given this week in the Auditorium. To the man of affairs, to the teacher, to the lawyer, and to the priest, the series of lectures delivered in the mornings on Religion and State in the American Republic, by Rev. John T. Creagh, D.D., J.U.D., LL.D., Associate Professor of Canon Law in the Catholic University of America, were of unusual interest. The aim of the lecturer was to show the origin, development and present status of the American policy controlling the separation of Church and State, and to prove that this system is the result of an evolution and not of the ideas of the theoretical statesman who framed our Constitution. A clear insight into the facts attending these problems, and a keen perception of their logical relations combined with an impartial judgment made this lecturer fully equal to cope with the difficulties that were associated with the discussion of so puzzling a ques-

tion. Of lighter nature, but none the less attractive, were the evening lectures by Miss Helena T. Goessmann, M.Ph., of Amherst, Mass. On Monday evening she discussed in a stimulating manner the effect of good books on men and on their ideals. "Some Facts and a Fiction in the Hall of Education" was the title of another of her fascinating talks, given on Thursday evening. Twice again this week were music lovers at Cliff Haven appealed to most forcibly. They were the occasion of the third and fourth lecture-recital given by Mr. Camille W. Zeckwer, director of the Philadelphia Musical Acedemy. The grand music of the Catholic Church gave inspiration to Tuesday's recital, which was a red letter affair in the annals of the summer school. Mr. Zeckwer received admirable assistance from three of Cliff Haven's most gifted vocalists, Mrs. Amelia Devin, contralto, and Rev. D. J. Driscoll, tenor, from New York City, and Miss Rosemary Rogers, soprano, from Brooklyn. Friday evening's recital was also particularly enjoyable, because it was entirely instrumental. There were discussed and interpreted musical masterpieces that were due to the influence of women.

From a social point of view this week was one of the most enjoyable of the session. Informal affairs were more numerous than before, and served to bring together in delightful fashion summer scholars, both new and old. Prominent among these entertainments was the euchre at the New York No. 2 Cottage. Two formal affairs served to give dignity to the social program of the week—one was the Tuesday night's cotillion at the Jersey Club, and the other the regular weekly hop Wednesday evening at the Champlain Club.

The contest for the McCall Challenge Cup was begun this week, the competition being most vigorous. About twenty of Cliff Haven's golfers are entered.

#### SIXTH WEEK, BEGINNING MONDAY, AUGUST 7.

Eleven hundred guests, the record for the Catholic Summer School, were this week within the limits of Cliff Haven. The opening of the Buffalo Cottage late last week was a welcome relief, for it served to make room for one hundred more persons.

Solemn High Mass was celebrated on Sunday, August 6. The



Rt. Rev. Charles H. Colton, Bishop of Buffalo, assisted in cope and mitre.

As usual, Mr. Camille Zeckwer presided at the organ. The chorus was the largest ever heard before at Cliff Haven. At the Offertory, an Ave Maria was sung by Rev. Dennis J. Driscoll, a tenor soloist, whose voice is always heard with pleasure.

Rev. Bertrand L. Conway, C.S.P., of New York, preached on Jesus Christ, the Good Shepherd, taking as his text, "I am the Good Shepherd; and other sheep I have that are not of this fold."

This week, the sixth of the session, was one pleasantly to be remembered in the annals of the school. It was marked by excellence attained in every department. Most satisfying of all were the instructive lecture courses. Rev. John T. Driscoll, S.T.L., one of the most popular lecturers who have ever addressed Summer School audiences, spoke each morning on "Philosophy Among the Novelists." His course proved to be of general interest. Sir Walter Scott, Victor Hugo, Balzac, George Eliot and Mrs. Humphrey Ward were the particular novelists whose literary work was discussed.

The members of the school also felt honored by the presence on Monday and Tuesday evenings of Hon. Hugh T. Hastings, of Albany, the State Historian, who addressed them on "Naval Warfare with England." Particular attention was paid by this lecturer to the historical events connected with Lake Champlain in a lecture on "The Battles of Lake Champlain."

An eloquent and learned speaker is Rev. Bertrand Conway, C.S.P., who on Thursday and Friday delivered lectures treating of the conditions in Palestine during the life of Christ—a subject rarely discussed, although of profound interest.

There has been a continuous round of gayeties this week. A unique and brilliant affair was the military euchre at the New York Cottage, Monday evening. Another noteworthy social attraction was the camp-fire at the College Camp on the bluff on Tuesday. Here a couple of hours were merrily whiled away in song and stories. A reception at the Brooklyn and dances given by the Champlain Club and Nealy Cottage rounded out a delightful week.

The formal reception to his Lordship, Rt. Rev. Charles H.

Colton, of Buffalo, on Sunday was a notable event. It was the first opportunity that the administration and the members of the school had of showing their appreciation of the efforts of this prelate and of his clergy and laity in erecting the handsome new cottage which bears the name of his diocese. Therefore, it is needless to say that the reception was right royal, testifying manifestly to the respect and esteem which the school bore to its honored guest. Addresses were made by Rt. Rev. Bishop Colton, Rev. D. J. McMahon, D.D., President of the School, Rt. Rev. M. J. Lavelle, V.G., former President, and Hon. F. P. Cunnion, Commissioner of Education, New York City.

SEVENTH WEEK, BEGINNING MONDAY, AUGUST 14.

This week, the seventh of the present session of the Catholic Summer School, was the most successful period of like duration in the history of the school. The attendance reached the unprecedented mark of twelve hundred—a number that accurately tested the extreme capacity of the grounds.

High Mass was celebrated Sunday morning, August 13. The officers of the Mass were: Celebrant, Rt. Rev. Msgr. Langlard, of the University of Paris, a well-known orator and preacher; deacon, Rev. J. K. Hendrick, of Riverton, N. J.; sub-deacon, Rev. W. J. McConnell, of Oxford Furnace, N. J., and the master of ceremonies, Mr. James J. Winters, of Dunwoodle Seminary.

The preacher at this Mass was Rev. Henry A. Brann, D.D., pastor of St. Agnes' Church, New York City. He delivered a powerful and instructive sermon on "Covetousness."

Two of the most attractive lecture courses ever given at the school were on the program for this week. The morning lecturer, Prof. J. C. Monaghan, a former German Consul, and at present an attache of the Department of Commerce and Labor at Washington, held forth daily on "The Game of Empire"—a fascinating subject that received most illuminative treatment at his hands.

A live topic was the one discussed each evening by Dr. James J. Walsh, of New York City, a lecturer tried often and never found wanting. It was the Passing of Darwinism—a subject re-

plete with interest and meaning to the thoughtful student of modern scientific problems.

An eventful day of this week was Tuesday, the Feast of the Assumption of the Blessed Virgin Mary. Last year this day was set apart for the children, for whom a program that combined the religious and social elements, was arranged. This season, however, while the plans which made the occasion so enjoyable before were adhered to, additions were made whereby the celebration of the festival was made attractive to young and old, men and women.

The great feature of the day was the procession of men, women and children through the grounds, headed by the clergy and preceded by standard bearers carrying the banner of the Blessed Virgin Mary and the Papal and American flags, which is richly and exquisitely decorated. Banner and flags were donated by Mr. James T. Ryan, of New York City. As the procession slowly wended its way along, the men and women raised their voices in hymns of praise to the patroness of the festival.

When the grounds had been encircled, the line stopped in the rear of the chapel, where a simple rustic altar had been improvised. From this the Reverend President of the School, Dr. McMahon, gave the Benediction of the Blessed Sacrament, while the assembled multitude knelt reverently on the lawn. It was as impressive and edifying a sight as was ever witnessed at Cliff Haven.

The children were royally treated. A trolley party in the morning and refreshments and games in the afternoon made the day pass swiftly and merrily.

The gay side of Cliff Haven's life increased in brilliancy with the coming of the crowd. The Champlain and Jersey Clubs, the Healy and Philadeipha, and the Camp extended hospitality on the different evenings of this week.

On Thursday the Summer School was honored by the presence of three of the most conspicuous figures among our nation's statesmen, representing the three different departments of her government, the executive, the legislative and the judicial. A reception was given on that day in the Auditorium, the guests of honor being Vice-President Fairbanks, Justice of the Supreme

Court Hon. David J. Brewer, and the Speaker of the House, Hon. Joseph G. Cannon. All these distinguished men have been guests of Congressman Sibley at his country home at Valcour in this vicinity. Congressman Sibley brought the party which, besides the three already named, included Senator Hemenway, of Indiana; Congressman Foster, of Vermont; Mrs. Fairbanks, and Mrs. Brewer, in his handsome yacht, the Valcour, to the Cliff Haven dock shortly before the hour named for the reception.

Several hundred persons had assembled at the dock to welcome the honored guests, Vice-President and Mrs. Fairbanks being the first to disembark. The chief figure, Mr. Fairbanks, was received with hearty cheers and waving of flags, in recognition of which he bowed his acknowledgment. The treasurer of the Summer School, Rev. D. J. Hickey, escorted the party to the Auditorium, upon the steps of which stood the other officers of the school, headed by Dr. D. J. McMahon, the president, constituting a committee to receive the guests. As the distinguished visitors entered the audience arose and cheered enthusiastically, waving hundreds of small flags. The officers of the school then escorted the visitors to the stage, where all took seats.

The entire audience then sang "The Star Spangled Banner," under the leadership of Camille Zeckwer, and accompanied by the S. S. orchestra, after which they listened to several notable addresses.

Dr. D. J. McMahon, after cordially greeting the distinguished visitors, in his address of welcome said:

"We cannot feel sufficiently grateful to Mr. Sibley for all he has done for us. He has earned our deep regard more than once before, and now again by giving us an opportunity of expressing the love of country that surges so strongly through our hearts—next in intensity to our deep love and reverence for God. It is well for men occasionally to give expression to their deep feelings, for heart-speech to become lip-speech, for thereby is emotion deepened and strengthened. This opportunity which to-day presents to us is one we are seizing upon with avidity, because it is ennobling by our grateful expression of welcome to show our love for our native land.

"The Summer School stands for three things, culture, good citizenship and authority—in Church and State. We teach this latter to our children, we impress it upon our men and women. Therefore, it gives us particular pleasure to extend the hand of good will and of welcome to one of the representatives of our nation's authority—the Vice-President of the United States.

"In a second capacity also do we greet him. We feel how strongly comes out the character of our people in their choice of legislators, who have their power from us to do our will and not their own. It is a credit to us as a race to have such a man as Mr. Fairbanks serve as President of our Senate, the higher of our legislative bodies. Therefore, we greet him as one of the law-makers of our land." Before closing Dr. McMahon referred to the pleasure it gave all to have Speaker Cannon once again with them, and to extend a cordial welcome to Justice Brewer of the Supreme Court, and he prayed God that long and continued energy might be granted to all.

Miss Marie Narelle, who gave song recitals the evenings of this week, then sang "Once," by Hervey. She delighted her audience with her superb singing.

Dr. McMahon next presented to the audience the guest of honor, Vice-President Fairbanks. Mr. Fairbanks prefaced his address by remarking that the welcome he had just received was one of the most delightful in his experience. Because of it, he added, he felt deeply indebted to those who had in so loyal and patriotic a fashion participated in the giving of greetings. It was a sublime spectacle that was forced upon his vision as he neared the shore and saw hundreds of American flags waving in the breeze. A school supported by men and women such as are at Cliff Haven, he said, has set out rightly, for it has not neglected the inculcation of patriotism. In development of this idea and in response to the words of Dr. McMahon, he went on to say:

"The high ideals which your president has presented so eloquently, as set for your attainment, will raise admiration in the heart of every true American. He has said that this school teaches respect for law and order and veneration for authority. I say this is well, for as the birth of our institutions was in law, so

their life is in order. That flag waving above us stands not only for the rights of every man in our broad land, but also for the respect which each person must accord to the rights of others. Our safeguards lie in our recognition of both principles.

"Since our laws must be born of the desire to advance the general good of the commonwealth, the necessity of having our legislators men of high purpose and lofty ideals is constantly forced upon us. The responsibility of their selection rests upon the people. Our country is what we make it. We are justly proud of our institutions. We take satisfaction in the success of our nation's commerce and industry, but beyond and above all these we should aim to keep our admiration of good citizenship, to maintain that state of feeling regarding our men and women that will result in the choice of legislators in sympathy with those ideals.

"This school, so admirably located on the historic shores of Lake Champlain, is making its contribution to the cause of good citizenship. It is teaching those who come here lessons of patriotism, justice and righteous living, and is urging them to work for the common good of Church and State. It is my hope that it will continue to increase in power and to attract hither the younger generation who are to be the men and women of the future, that its ideals, so nobly conceived, may reach attainment, and that the school may stand as a beacon light, casting around it the rays of its beneficent influence."

After the applause had subsided Dr. McMahon introduced Justice Brewer, who was most enthusiastically greeted by the audience. Justice Brewer spoke most feelingly of the pleasure his visit to the school had given him. He said in part:

"I am thankful to have the opportunity to greet men and women who are working for such results as you are. I am glad to look into your faces and discover therein your high conceptions of thinking and living. We have great need of cultured and intelligent men and women in our country to-day, for there is plenty of work for them to do. The beautiful grounds, the attractive houses, the happy people all attract us, but what holds us admiringly are the noble aims and objects of your institution. Therefore, we recognize in this school a means of spreading

abroad Christianity, a way of expressing the significance of the cross upon our modern life. You typify in your institution the three enduring symbols of the best in our American nation—the school, the flag and the cross of Christ. May you cling to these with devotion and loyalty; then the future of our Republic will be secure.”

The singing of “America” by the Summer School closed the program, after which all were presented to Vice-President and Mrs. Fairbanks, Justice and Mrs. Brewer, and Speaker Cannon. After this the distinguished party boarded the Valcour and sailed away amid the greatest enthusiasm from hundreds of Summer Scholars assembled on the dock.

EIGHTH WEEK, BEGINNING MONDAY, AUGUST 21.

Solemn High Mass was celebrated Sunday, August 20, by Rev. Emil Gefell, D.D., of St. Andrew’s Seminary, Rochester. He was assisted by Rev. John F. Mullany, LL.D., of Syracuse, as deacon, and Rev. Charles P. Grannan, Ph.D., S. T. D., of Washington, as sub-deacon. The sermon was preached by Rev. Thomas J. Allen, C. S. P. It was an earnest and uplifting appeal. He took for his text, Luke 10-3: “Thou art busy and art troubled about many things, but only one thing is necessary.”

Although the Summer School members were still re-echoing the expressions of pleasure, occasioned by the visits of the Vice-President of the United States, Charles W. Fairbanks and Mrs. Fairbanks, the Speaker of the House of Representatives, Hon. Joseph Cannon, and the Justice of the Supreme Court, Hon. David J. Brewer, to Cliff Haven, they did not forget to note the presence of one of the highest representatives of Catholic Education in the country, the Very Rev. Charles P. Grannan, Ph.D., S. T. D., vice rector of the Catholic University at Washington. Dr. Grannan came, as did his chief, Dr. O’Connell, last year, to cement the bonds of friendship existing between the University and the School, and to help keep active the movement to advance the cause of culture and higher education among the mass of Catholic people. These sentiments were admirably voiced at the reception tendered Dr. Grannan early in the week. Another guest of honor on this occasion was Prof. J. C. Monaghan, of the Department of Commerce and Labor at Washington, the lecturer

of the preceding week, and a man in intimate connection and sympathy with this new movement and a progressive and enthusiastic advocate of its principles. Both of these men addressed the audience. Others who joined in this symposium were Rev. John F. Mullany, LL.D., of Syracuse, and Rev. Thomas J. Cullen, C.S.P., of New York City.

To the lovers of music this week proved especially delightful. Each evening a song recital was given by the famous Irish-Australian dramatic soprano, Miss Marie Narelle, a woman of unusual vocal gifts and of most charming personality. The recitals were national in character, the Irish, French, German and Italian schools of music being among those represented. A particular feature connected with the Gaelic concert was the formal presentation of a handsome silk Irish flag of immense proportions, donated by the Ancient Order of Hibernians to the School through their National President, James E. Dolan, of Syracuse, and the gift of two large and beautiful American flags by Mr. P. F. McGowan, of New York.

James J. Walsh, M.D., Ph.D., LL.D., one of the lecturers of the preceding week, continued his course throughout these past few days, giving a profound and scholarly discussion of the analytical psychology of familiar things.

The out-of-door pleasures were at their height this week. Golfing, driving, riding and yachting were found supremely interesting by their many devotees. Shore dinners on Valcour Island were likewise frequent means of diversion. The evenings were also brimful of pleasure. Two dances at the Jersey and Champlain Clubs, a reception at the Brooklyn, a euchre at the New York, and a camp fire proved to be most successful affairs.

#### NINTH WEEK, BEGINNING MONDAY, AUGUST 28.

Cliff Haven was again honored this week by the presence of a distinguished guest, this time a prelate of high rank—His Grace, Most Rev. Archbishop Farley of New York City. His stay, though brief, was made pleasant for him by the warmth and cordiality of the reception which he received.

High Mass was celebrated Sunday, August 27, by Rev. Father Chrysostom, of Nassau, the Bahamas, a prominent Bene-



dictine. The master of ceremonies was Mr. John McGeehan, of Dunwoodie Seminary, Yonkers.

The sermon was preached by the Rev. John T. O'Brien, of South Boston, Mass. He spoke eloquently on the influence of Christianity on the civilization of the world.

There was considerable activity along intellectual lines this week. In addition to the regular lectures there were Reading Circle and Sunday School conferences that have been the means of stimulating some of the most interesting discussions heard at Cliff Haven.

In the morning course of lectures on *The Philosophical Aspects of the Summer School*, given by Rev. Francis P. Siegfried, Professor of Philosophy in St. Charles' Seminary, Overbrook, and First Vice-President of the School, was given a remarkably fine analysis of the Catholic social ideal as it was to be found expressed in the writings of St. Francis, in the poetry of Dante, and in the Summer School. An eager and enthusiastic body of men and women followed this course.

Of rare artistic beauty were the stereopticon views illustrative of the life of Christ, presented by the Rev. P. J. MacCorry, C.S.P., during his entertaining evening lectures on "*The Gospel Narrative as Illuminated by Christian Art.*" All of the slides were in coloring, done in facsimile after the original modern religious paintings by Mr. Joseph Hawkes, of New York City. On account of their intrinsic beauty and rare workmanship, they were received with intense delight.

An able discussion of the Catholic School question by the distinguished authority on Catholic education, Rev. Thomas McMillan, C.S.P., was one of the features of the week's intellectual program that called forth much favorable comment. Diversity of a pleasing nature was given by the lecture-recital of Mr. W. P. Oliver, of Brooklyn, on James Whitcomb Riley. This was the first in a series of three given by Mr. Oliver. The other two were planned for Monday and Tuesday evenings of the following week.

As the season waned, the social pleasures so soon to be foregone, increased in intensity. Almost every evening during the week had its merry gathering that successfully dispelled all the

regrets that necessarily come toward the close of the session. Especially festive were the dances at the two popular centres of hospitality, the Champlain and the Jersey Clubs. Completing this round of pleasures were various receptions and informal assemblies at some of the smaller houses.

CLOSING WEEK, BEGINNING MONDAY, SEPTEMBER 4.

There were five Low Masses celebrated at the regular hours Sunday morning, September 3. The last Mass was said by Rev. F. P. Siegfried, First Vice-President of the Summer School. He also preached a short sermon that was based upon the parable of the Good Samaritan, which was in the Gospel for the day.

The fourteenth session of the Catholic Summer School of America was brought to a close on Tuesday evening. This year was unusually prosperous, and from every point of view eminently successful. In the attendance there was an increase of more than twenty-five per cent. over previous sessions, seven thousand persons this year availing themselves of the privileges of Cliff Haven, against six thousand, the record-breaking mark of 1904. More than that, where last year it was possible to house only eight hundred at one time, this year, on account of the new cottages, twelve hundred found ample accommodations.

But the conclusion has been forced upon the Administration that more cottages are needed, and that there must be a great increase in the dining facilities before the session of 1906. The City of Providence and the State of Connecticut, both of which send large delegations hither, will probably be represented among Cliff Haven's cottage colony next summer. The main increase, however, will be seen in the number of private cottages, plans for several of which have already been drawn.

Additions to the dining-halls and kitchens of the Restaurant and the Champlain Club are prospective changes that are certain.

But these are mere details that will make for the comfort and convenience of the members of the School. Those arrangements that have to do with the intellectual life of the institution, and that have given it its unique and dignified character, are naturally being planned with the greatest care. Already has the Bard of Studies outlined several interesting courses for the

coming session. So much talent, particularly among Catholic laymen, has been developed by the School that the conditions of previous years, an inadequate supply of first-class lecturers, is no longer to be seriously confronted.

The class work of the School during the past two sessions has been that given in the Summer Institute under the auspices of the State Department of Public Instruction, and has met with pre-eminent success. By providing the State with facilities for such an institute, the School has been enabled to increase the scope of its work and to strengthen its intellectual character.

The other phases of life at Cliff Haven, its social, recreative and religious sides, both from the great natural advantages of the place and from the gathering together of a congenial and united people, have developed to an extent that is unusual at assemblies of this character. One acts as a check upon the other, and all, taken together with the intellectual and comfortable features of the School, serve to make Cliff Haven a place which shall wield a strong influence over the all-round development of our Catholic people.

Dr. McMahon, in his closing address on Tuesday night, said:

"As we come to the end of our work at Cliff Haven, I am pleased to testify that we, as a body, lived up well to the motto of our School—*Deus Illuminatio Mea*, God is my light. From the very first, whether in prayer, in work, or in play, this has been our guiding principle, and God has blessed us with success. This past session has clearly proven that the aim of the School is the all-round development of its members, to give them increased intellectual power, to foster the spirit of cordial sociability among them, and to strengthen them in our Holy Faith and in the love of God. These have been the ideals that have given character and permanence to our institution."

## CHAMPLAIN ASSEMBLY

ADVENT AND LENTEN COURSES, 1905-1906.

Dr. James J. Walsh, Ph.D., LL.D., will deliver a course of ten lectures under the auspices of the Champlain Summer School, at the Catholic Club, New York City, during the Advent and Lenten seasons on "Some Shakesperian Problems."

Following is the syllabus for the Advent lectures:

FRIDAY, DECEMBER 8, 1905.

### BACON-SHAKSPERE. RECENT PHASES.

The interest in Mr. Donnelly's great cryptogram was just dying out when Mrs. Gallup's new cypher aroused attention once more. Baconian theory first set afloat in 1848. Bacon Society, London in 1893. Nearly three hundred books and pamphlets with regard to the Shakspeare-Bacon problem have been published. Mrs. Gallup's theory very taking. Some of the new facts of history that it would introduce. The Shakspeare-Bacon controversy on its merits. Bacon's expressions as used by Shakspeare. Such expressions as the commonplaces of the time. Distinct tendency of many Irish writers to uphold the Bacon side of the controversy. An attempt to state the present positions in the matter fairly.

FRIDAY, DECEMBER 15.

### SOME BACHELOR MAIDS.

Love's Labor Lost, as Shakspeare's first original comedy. Sources of the plot. Peculiar style adopted, and very appropriately, for the conversations. Shakspeare's youthful enthusiasm, euphuism, not surprising. Some samples of the over-nicety of style which had become so characteristic of the literature of practically every nation in Europe during the Sixteenth Century. Youth of the poet evident from the fact that the comedy touches only the surface of life, but does not tackle its problems, as does Shakspeare's genius even in its lighter moods later in his career. The modern young woman, especially of the higher education, and her close relationship to the principal woman characters of this comedy. The year of consideration demanded and the beautiful thought of a year of commune with misfortune as a novice.

FRIDAY, DECEMBER 22.

## A WOMAN WHO WOULD.

Twelfth Night, the comedy of love, as Romeo and Juliet is its tragedy. The contrast of the love that ever keeps an eye to the main chance as exhibited in Maria and Sir Toby, and the unselfish aspects of Olivia's love. Date of Twelfth Night and source of its plot. The tracing of these serves to show very well, in spite of the contention of the Baconians to the contrary, how many details of Shakspeare's life we really possess. Shakspeare's elimination in Twelfth Night, as in Hamlet, of objectionable sexual features from the original story contrast with the modern dramatist who finds in emphasis of these the best hope of making his drama a commercial success.

## LENTEN LECTURES.

- Friday, February 23.—Shakspeare's Education.
- Friday, March 2.—A Woman and a Man.
- Friday, March 9.—A Woman Who Would Not.
- Friday, March 16.—A Confirmed Old Maid.
- Friday, March 23.—A Good Woman Without Tact.
- Friday, March 30.—A Woman Fond and Foolish.
- Friday, April 6.—Religion of Shakspeare.

## READING CIRCLES

THE following reports of Catholic Reading Circles, presented at the Catholic Summer School of America, Cliff Haven, N. Y., on Reading Circle Day, August 30, 1905, contain many valuable suggestions and information for mutual profit.

### CATHEDRAL STUDY CLUB, NEW YORK CITY.

When the Cathedral Study Club assembled last October, after the summer vacation, it was decided to pursue the same course of work which had proved so successful the previous year.

An essay was written and read by a member at every meeting, the subject being assigned early in the year, thus giving ample time for preparation.

The papers written and discussed were as follows: (1) Mohammedanism; (2) The Children's Crusade; (3) Savonarola; (4) Leo X; (5) Giordano Bruno; (6) John Calvin; (7) Galileo; (8) Oliver Cromwell; (9) John Wesley; (10) Melancthon.

These papers were both instructive and entertaining, and proved that the members had prepared their subjects thoroughly.

The important work of the Study Club, namely, the lectures given by our Moderator, Rev. William B. Martin, were more brilliant and interesting than ever. These lectures, given at each meeting, were divided into two series:

I. Lectures on Early Roman History to the Empire.

II. Dramatic Literature—Shakspeare's plays, "The Merchant of Venice" and Julius Cæsar." Critical analysis; interpretation.

These plays were critically analyzed by the lecturer and were studied for the various periods of Shakspeare's art; the first, "The Merchant of Venice," a comedy with an element of tragedy, and the second, "Julius Cæsar," ranking of course among the great tragedies of Shakspeare's art.

The lectures were clever, brilliant and inspiring and added largely to the student's knowledge of the subject. Inspiration which comes from the spoken word is always a potent factor in life, and many of the members have been so aroused that they feel it more or less a duty to cultivate the intellects with which they have been blessed.

Owing to the fact that our Moderator, Rev. William B. Mar-

tin, was engaged in giving a course of lectures in Church History, no afternoon course was organized last year.

This fall, we contemplate giving a series of lectures in conjunction with St. Angela's College.

While our plans are not completed, courses will be given in Ethics, Logic, Psychology, Pedagogy, Principles and Methods of Teaching and English Literature.

All these courses are recognized by the City Superintendent of Public Schools. We have not yet decided whether the classes will be limited. In the course of the next few weeks, a syllabus will be issued and we trust that our efforts will receive a hearty support.

A famous statesman once said that if any good were to be effected or any reform made in either church or state, it must be effected by the women.

Just as it is true that restraint and suffering are essential to the foundation, the growth and the maintenance of every virtue, so is it equally true that the war to be waged between Catholics and non-Catholics in the future, is to be an intellectual one. Women have always played an important, though perhaps unobtrusive part in the history of our church. We must ever be ready to aid our beloved mother, and in times of peace prepare for war. A trained intellect can do much, for women's influence is far reaching. Let us, then, attend classes and lectures, read, study, and above all assimilate the knowledge so gained.

Encouraged by the success of "Barbara Frietchie" the year before, "Trelawney of the Wells," a comedy, was given this spring. It was selected because it was peculiarly a girl's play, and so adapted to our club. It is a play of great literary merit and fine style. It was well interpreted by our members and proved to be a great success, financially and artistically.

A special Mass was said for the members on the 2d of January. The chapel was reserved for the members, the altar beautifully decorated, and the Reverend Moderator delivered a short address.

MARY E. BRADY, *President.*

SETON READING CIRCLE, NEW YORK CITY, 1904-1905.

The Seton Reading Circle of New York City opened its tenth year with a course in English Literature. The plan outlined for 1904 embraced *English writers to 1660.*

**TEXT BOOK:** The History of English Literature by Reuben Post Halleck. (p. 184.)

The work of the year was divided into eight parts which necessitated eight essays and eight sets of questions prepared by the Moderator on the portions of literature studied.

**SUPPLEMENTARY WORK:** Roll-call was responded to by quotations from Browning. This book was divided into eight parts, one of which was assigned as home reading prior to each literary meeting. Throughout the year literary and social meetings alternated on the first and third Tuesdays of each month. The members of the Executive Committee met monthly on the first Monday to transact business and several special meetings of this Committee were held at the call of the President. Four lectures were given by the following able lecturers: Rev. D. J. McMahon, D.D., Rev. Daniel C. Cunnion, Rev. Joseph H. McMahon and Mr. Thomas Gaffney Taaffe, LL. D.

A reception was tendered His Grace, Most Rev. John M. Farley, Archbishop of New York, at the Fordham Club-house on April 26th. This consisted of a choice literary and musical program, artistically rendered, followed by a dance. Over five hundred guests, including many prominent in religious and civic life, attended this reception. The President of the Borough, Mr. Louis F. Haffen, was Chairman on this occasion. The collation was served by Mazzetti.

**SOCIAL MEETINGS:** The social meetings were held at the homes of the President, Mrs. John J. Barry, and Mrs. Edward Rowan. These consisted of euchre parties restricted to members. The thanks of the members are due these ladies for the enjoyable afternoons thus passed. At the opening and close of the course a euchre was given by the Circle at each of which a member had the privilege of inviting a guest.

A special meeting is always called in May for the election of officers and selection of a Course of Study for the following year.

**LIST OF ESSAYS:** Oct. 18, The Beginnings of Anglo-Saxon Literature, by Miss Mary C. Freeston. Nov. 1, Beowulf, Caedmon and Cynewulf, by Mrs. Smythe. Dec. 5, From Norman Conquest to Chaucer, by Miss Mary A. Conlon. Feb. 2, Chaucer,



by Mrs. R. V. Wolfe. Mar. 5, Spencer, Mrs. A. J. Griffin. April 2, The Drama—Its Height—Shakspeare, by Miss Louise Madden.

Officers of the Seton Circle, 1904-1905: Moderator, Rev. Dr. Burke; President, Mrs. John J. Barry; Vice-President, Miss Julia Lynch; Financial Secretary, Mrs. J. B. Underhill; Recording Secretary, Miss Mary C. Freeston; Corresponding Secretary, Mrs. May Wagner; Treasurer, Miss J. S. Gibney.

Executive Committee: Miss Mary A. Curtis, Mrs. F. F. S. Oliver, Mrs. Thomas Walsh, Miss Louise Madden, Mrs. Kate Duffy, Mrs. A. J. Griffin.

MARY C. FREESTON,  
*Secretary.*

THE D'YOUVILLE READING CIRCLE, OTTAWA, CANADA.

The d'Youville Reading Circle at Ottawa, Ontario, connected with the Alumnæ Library Association of the Sacred Heart Convent (Gray Nuns) Rideau street, will enter upon the fifth year of its active existence on the first Tuesday of October, 1905, though the 15th, the feast of Saint Theresa, is the date of the formal reopening. On that day His Excellency Monsignor Sbarretti will preside, the full report of the past year's work will be read, and the prospectus for the new year outlined.

Last year's work, from the first Tuesday in October till the last Tuesday in May, the Circle met in the lecture hall of the convent every fortnight with a uniform attendance of sixty or seventy. Acting upon the suggestion of His Excellency Monsignor Falconio, our Papal Delegate at the time of our beginning, we extended the privilege of membership beyond the Alumnæ to all ladies desirous of this post-graduate course of study, hence we represent several convents in Ontario besides the Normal School and a few university graduates. Last year's course of study was the natural development of the preceding years, i.e., the great reactionary movements since 1815,—political, religious, scientific and literary—making a special study of the history of Oxford, leading up to a final lecture on the great Tractarian Movement. We also studied the religious condition of Asia, using Rev. Dr. Aiken's work, "Buddha and the Gospel," Sir Edwin Arnold's two poems, "The Light of Asia" and "The Light of the World."

There was a lecture each month on subjects connected with these studies. The lecturers were: the Count, Monsignor Vay de Vaya, from Austria-Hungary, Rev. Dr. O'Boyle of Ottawa University, Dr. John Francis Waters of the Department of Secretary of State, Ottawa, Mr. John Thompson, M.A., Ottawa.

The Rev. Lucian Johnston, of Baltimore, an honorary member, sent most valuable aid in the form of some interesting papers and a few original poems, closely connected with our studies.

The Circle enjoys the benefit of corporate membership in the International Catholic Truth Society, and its work as such, consists chiefly in the remailing of Catholic literature to poor families scattered through the whole Dominion. Two hundred addresses of these have been asked for from the Society, and at each meeting the members see to the mailing of magazines, pamphlets, papers, etc., to these hungry souls.

The plan of work for the new session allows, as in preceding sessions, some time at each meeting for Book Notes and a summary of Current Events. The special study will be the HISTORY OF EDUCATION, with a view to realizing that all our vaunted progress has not been real gain. The literary study will be devoted to the world poets.

SISTER M. CAMPER,  
*Directress.*

THE ANGELUS READING CIRCLE, ST. GABRIEL'S CHURCH, NEW  
ROCHELLE, N. Y.

This circle was organized in 1899. The current year's work is begun in September. Meetings are held once every two weeks.

SUBJECTS OF STUDY OR READING COURSES: History of the Anglican Schism. Books used in the current year's course: Mary Allies' "The Church in England"; Jas. Gairdner's "English Church in XVI. Century"; Gasquet's "History of the Reformation," "Henry VIII. and English Monasteries," "Edward VI. and the Book of Common Prayer," etc.

Members (Thirty): Men, four; women, twenty-six.

Officers: Miss L. E. Feeney, President; Rev. Thos. B. Kelly, Director.

It is intended to take up "The Apostolic Fathers" for the work of the coming year, 1905-6. During the six years of its ex-

istence the progress of the Society has been very satisfactory. The aim is not so much to secure a large membership, but to secure those who will work earnestly. Hence much work is accomplished and the defections from membership have been very small.

PORT HENRY READING CIRCLE, PORT HENRY, N. Y.

The current year's work was begun in October and ended in May. Meetings are held weekly.

SUBJECTS OF STUDY OR READING COURSES: The Bible; Cardinal Newman. Lectures: Outlines of Jewish History, by Rev. T. P. Holland, S.T.L. General Introduction to Bible, by Revs. R. J. Cotter, D.D., and M. W. Holland, S.T.L. Books used in current year's course: Gigot's Biblical Works.

Members (Fifteen): Men, four; women, eleven.

Owing to the protracted illness of the pastor, Rev. M. W. Holland, and the death of his assistant, the Rev. Father Mullen, last November, the work of the Circle was much interrupted.

GABRIEL'S READING CIRCLE, WATERTOWN, N. Y.

Organized Autumn of 1893. Current year's work begun October 14, 1904, and ended May 12, 1905. Meetings fortnightly.

SUBJECTS OF STUDY OR READING COURSES: The History of England from the Tudors through the Stuarts, inclusive. Also the best composition of some of the great writers of that period. Lecture: Shakespeare's England, by Miss Marcia P. Snyder, Watertown. Books used in the current year's course: Lingard's and Macaulay's histories; also other English histories.

Members: Twenty-two. Officers: Mrs. T. J. Ward, President; Mrs. J. F. Pappa, Vice-President; Miss Marie L. Hickey, Secretary and Treasurer.

The members meet at the homes of the members in the afternoon, and are repaid by the excellent attendance and interest in the work.

FENELON READING CIRCLE, BROOKLYN, N. Y.

Organized 1891. Current year's work begun in October. Meetings: Bi-weekly, one social and one business.

SUBJECTS OF STUDY OR READING COURSES: Local Church History of Diocese of New York since the Revolution. Catholic

Women in History; French Revolution. Eight lectures were given during the year.

Officers: President, Miss Ellen Ford; Vice-President, Mrs. Griffin; Corresponding Secretary, Miss Julia Brady; Recording Secretary, Miss H. McAfee; Treasurer, Miss M. Delaney; Librarian, Mrs. A. Ford.

CARDINAL NEWMAN, DUNKIRK, N. Y.

Organized 1892. Current year's work begun September, 1904, ended June, 1905. Meetings semi-monthly.

SUBJECTS OF STUDY OR READING COURSES: History of Education. Books used in current year's course: Regent's Traveling Library, and other books.

Members: Twenty. Officers: Anna E. Cullinan, President; Mary Morrissey, Vice-President; Mary Galbraith, Secretary.

HECKER CIRCLE, EVERETT, MASSACHUSETTS.

Organized 1890. Current year's work was begun in January and ended in May. Meetings twice a month.

SUBJECTS OF STUDY OF READING COURSES: Madame Augustus Craven and the Sister's Story; Justin McCarthy; Lady of the Lake; Modern Catholic Musicians; Eugene Field.

Lectures: Baptism, Rev. Dr. Brophy, St. John's Seminary, Brighton; Personal Experiences in Russia, Mrs. Louise F. Hunt, Medford; Esperanto—the New Universal Auxiliary Language, Miss Frances O'Donnell, East Boston.

Officers: President, Mrs. F. F. Driscoll; Vice-President, Miss Annie G. Hill; Secretary and Treasurer, Miss Elizabeth M. Herlihy; Librarian, Miss Mary F. Dowd.

Owing to local conditions—an extraordinary amount of parochial work—the Reading Circle did not begin its year's work in October, as usual, and no very systematic course of readings was pursued. The few meetings held, however, were both pleasant and profitable. The papers furnished by members, notably the one on Eugene Field, by Miss Sidney B. Forde, of the Boston "Traveler," being of exceptional merit.

CHARLES WARREN STODDARD CIRCLE, SALEM, MASSACHUSETTS.

Organized 1893. Current year's work begun October, 1904, and ended May, 1905. Meetings fortnightly.

**SUBJECTS OF STUDY OR READING COURSES:** The Great Cardinals of the Renaissance. Books used in current year's course: Pastor's "Popes," Creighton's "Papacy," Ranke's "Popes, etc.," Roscoe's "Leo X.," Magazines, Encyclopedias, etc.

FULLERTON CIRCLE, ST. ELIZABETH'S SCHOOL, 41ST & STATE ST.,  
CHICAGO.

Organized, 1895. Current year's work begun October, 1904. Meetings weekly.

**SUBJECTS OF STUDY OR READING COURSES:** Literature—American and English.

Books used in the current year's course: Poems, Novels, Criticisms and Essays, by American and English writers, studied with definite plan.

Members, fifteen. There are no formal affairs. The work is conducted by Rev. T. Farrell.

The Circle has been most successful and a deep interest has been taken by all members. For the coming year the members are preparing book reviews on works of Browning, Tennyson, Dryden, Shakspeare, Dante, Thackeray, Eliot, and other English and famous writers. With these the definite study work will be continued.

NEWMAN READING CIRCLE, ALTOONA, PA.

Organized, 1895. Current year's work begun in October and ended in June. Meetings once a week.

**SUBJECTS OF STUDY OR READING COURSES:** English Literature, European History and Current Topics.

Lectures: Four: Father T. E. Therman on The Papacy; Prof. Monahan on Ireland via Holland; Walter George Smith on Catholic Ideals; Musical by Prof. C. Zeckwer.

Members: Eighteen. Officers: Rev. Father Morgan M. Sheedy, Moderator; Miss Sue Oler, Secretary; Miss Casey, Treasurer.

The circle continues to do excellent work. The lecture course of past year was most successful.

LE MARS CATHOLIC STUDY CLUB, LE MARS, IOWA.

Organized, 1903. Current year's work begun September 7, 1904. Meetings every two weeks.

SUBJECTS OF STUDY OR READING COURSES: Thirty minutes are given to the study of the New Testament, using Conaty's Outlines. Forty-five minutes given to reading Shakspeare—Lear and As You Like It. At each meeting there is a five minutes' talk on some Catholic author and his works.

This year there will be a review of Parliamentary Practice. At every meeting there will be a fifteen minutes' practice conducted by the members in turn.

Books used in the current year's course: New Testament, Conaty's Outlines, CHAMPLAIN EDUCATOR, Hudson's School Edition of Shakspeare's Plays, Reed's Manual.

Members: Twelve. Officers: President, Miss Annie Murray; Secretary, Mrs. A. Sartori; Treasurer, Doctor Mary Breen.

The four literary clubs of the town were given the use of two large rooms in the library building, which they furnished, and the clubs all meet there on their respective days.

NOTRE DAME READING CIRCLE, DAYTON, OHIO.

Organized, 1890. Current year's work begun in October and ended in April. Meetings twice a month.

SUBJECTS OF STUDY OR READING COURSES: History of Germany. Readings from Irving's Sketch Book.

Lectures: The Sacred Heart, by Rev. J. A. Dowling, S.J.; Education, by Martin P. Neville; Value of Advanced Education, by Rt. Rev. Monsignor Murray.

Books used in current year's course: Various histories.

Members: Twenty-four. Officers: President, Miss Mary Welty.

CATHOLIC STUDY CLUB, DETROIT, MICH.

Organized, October, 1898. Current year's work begun, October 3, ended March 27. Meetings once each week (on Monday).

SUBJECTS OF STUDY OR READING COURSES: Germany.

Books used in current year's course: Janssen's History of German People, Coxe's Marlborough, Coxe's House of Austria, Talleyrand's Memoirs, Metternich's Memoirs

## A PLEA FOR THE FORMATION OF AN APOSTOLATE OF STUDY

The thought underlying the formation of this Association would be to unite *all* interested in the cause of Catholic Education in an efficient and practical manner for *Prayer, Study* and for mutual *Intercourse* and *Assistance*.

The *first* step suggested is the offering of a daily *Intention* for the advancement of this great cause—the welfare of Catholic scientists and students and the enlightenment of skeptics. The following *prayer* has been approved by the Archbishop of New York for this purpose:

O Holy Ghost, the Paraclete, we beseech Thee to pour forth Thy grace upon all Catholic students, that they may seek and find true knowledge and wisdom in Thee. Have mercy upon all who teach or study without Thy light, and accept our prayer and study as an act of intercession for them

“Seat of Wisdom, pray for us.”—Lit. Lor.

“Bonitatem et disciplinam et scientiam doce me.”—Ps. 118.

CUM PERMISSU SUPERIORUM.

The second step would be the pursuance of some special *course of study*, and its consecration as an act of service to God, and of intercession for all teaching or studying without the light of the Holy Ghost.

The *third* step, the reception of Holy Communion (for lay members), or the offering of the Holy Mass (for priests) with these intentions *four* times during the *year* (or oftener).

These three steps would complete the spiritual obligation of the Association, and each member assuming them in full would become, if lay, a *Scholastic*; if a priest, an *Apostle of Study*.

In its *organization* the Association might consist of a central *Studium*, to which others could be affiliated under the supervision of a *General* and *Social Directors* and such officers as might be found necessary.

Each *Studium* should be the centre of such activities as might be judged best fitted to advance the interests of the Apostolate in that locality. *Monthly Conferences* should be held, in which

questions bearing on Catholic study and intellectual development could be discussed. The *Yearly Conference* at the *Central Studium* should be attended by members or representatives from all the local ones.

The foundation of a *Catholic Library*, especially of a reference library, for the use of Catholic students and writers, should be one object of the Apostolate. Each member should contribute the price of *one book yearly*. The maintenance of some *literary educational organ* for Correspondence Courses and *University Extension* work, should also be among the aims of the Apostolate.

In country places, where superior educational courses cannot readily be obtained, the members of a *Studium* should band together for mutual study, and conscientious effort should be made by each, both for his own advancement and for the assistance of his fellow-members, knowing that among the many forces of this Twentieth Century that of an *Irreligious Science* is, perhaps, the most potent for evil, while it can be met and met alone, by the clear and vigorous presentation of a science enlightened and safeguarded by *Catholic Faith*.

E. R. W.

November 12, 1905.

[The writer of the foregoing makes an excellent suggestion in the prayer and Holy Communion for the encouragement of the Apostolate of Study. Otherwise her plan does not differ materially from the work and methods of the Catholic Reading Circle and University Extension movements which have been actively and practically operated during the last fifteen years and which brought about the establishment of the great Catholic Summer School of America at Cliff Haven, on Lake Champlain, N. Y. The introduction of the religious element into the movement would not only strengthen the bond of unity among those engaged in the work, but it would also give them inspiration and zeal to persevere, and it would probably give renewed life to a movement which could be made of inestimable benefit to the Church.—THE EDITOR.]



## SUGGESTIVE PROGRAMS FOR LITERARY AND DEBATING SOCIETIES

### AN EVENING WITH SHAKSPERE.

The following suggestions are offered, to be drawn from to suit individual and other requirements.

#### I.

##### SHORT PAPERS OR ESSAYS ON

1. Shakspeare's Life and Character.
2. The England of Shakspeare.
3. Stratford-on-Avon—Shakspeare's Birthplace.
4. Was Shakspeare a Catholic?

#### II.

##### DIALOGUES AND RECITATIONS FROM HIS PLAYS, AS :

1. The Quarrel between Brutus and Cassius—"Julius Cæsar," Act IV, Scene 3.
2. Prison scene between Prince Arthur and Hubert, "King John," Act IV, Scene 1.
3. The Trial Scene from the "Merchant of Venice," Act IV, Scene 1.
4. Cardinal Wolsey's final speech in "Henry VIII," Act III, Scene 2.
5. Hamlet's soliloquy, "Hamlet," Act III, Scene 1.
6. Hamlet's Advice to the Players, "Hamlet," Act III, Scene 2.

#### III.

##### THE CATHOLICITY OF THE PLAY OF HENRY VIII.

#### IV.

##### APPRECIATIONS OF SHAKSPERE FROM STANDARD BOOKS ON ENGLISH LITERATURE.

#### V.

##### SONGS AND DUETS FROM SHAKSPERE'S PLAYS, AS "I KNOW A BANK."

## VI.

## BRIEF ESSAYS ON ANY OF THE FOLLOWING TOPICS:

1. Shakspeare as a dramatist.
2. Shakspeare as a poet.
3. Shakspeare as a preacher.
4. Shakspeare as a philosopher.
5. Shakspeare as a historian.

## VII.

## SHORT ESSAYS ON SHAKSPERE'S HEROINES:

1. A Woman Who Loved.
2. An Intellectual Woman.
3. A Woman Who Won.
4. A Woman Who Failed.
5. A Woman Who Lost.
6. A Woman Saint.

## COLLEGE OF ST. ANGELA, NEW ROCHELLE, N. Y.

EXTENSION COURSES, UNDER THE AUSPICES OF THE CATHEDRAL  
STUDY CLUB.

The Cathedral Study Club begs to call to the attention of the teachers of Greater New York the course of lectures to be conducted under its auspices during the scholastic year of 1905-'06 by the Educational Department of the College of Saint Angela.

These courses have been formally approved, not only by the State Department of Education, but also by the City Superintendent and the Board of Examiners.

Those acquainted with the educational laws of our State and City need not be told that, having received this twofold official recognition, our course meets all the requirements of the City Board of Education and that any one who has successfully passed our examinations is not only eligible for State licenses, but may also be admitted to examination for all the City licenses, including Substitute Teachers' license No. 1, Teachers' license for promotion, Teacher of a graduating class, Teacher of a special branch, Assistant to Principal, Principal, Teacher in evening or vacation schools and playgrounds.

The chief aim of the course is to make our students thorough, practical and well informed in all departments of education. The professors selected to conduct the several departments are prominent educators of the city and are specialists in their particular line. They will give their closest personal attention to individual needs and shortcomings and by intelligent questioning, labor so that their students shall obtain the thorough equipment required by the Board of Examiners of this city. From this it will be seen that our desire is to make studious and efficient teachers. As a consequence we feel that our students will, after attendance at our courses, be enabled to pass successfully all the required examinations. In addition to the professional courses in Psychology, in History and Principles of Education, in Methods, and in School Management, we have Academic

classes in the following subjects: Logic and Ethics, English Literature, French and German.

We hope that these classes will appeal principally to all the teachers in the public, parochial and private schools of Greater New York, but it is not our intention to be in any sense exclusive, and hence we offer opportunities for entering our classes to all who feel that they can receive benefit and improvement from them.

We know that there are many, who for some reason, usually lack of opportunity, have not received the degree of Bachelor of Arts, and yet who feel the necessity of possessing this degree because of professional or other reasons. To them we offer other special advantages.

The College of Saint Angela will take into consideration the work done by the student in these courses, and give credit for the same as part fulfillment of the necessary requirements for the B. A. degree.

The lectures will begin in the second week of October at the Cathedral College, 462 Madison Avenue, New York City. For particulars apply in person at the College on the afternoons and evenings of the 27th, 28th and 29th of September, between the hours of four and six in the afternoon, and eight and nine in the evening.

#### COURSES—PROFESSORS.

Professional and Academic courses given at Cathedral College, 462 Madison Avenue, New York City, October to June, 1905-1906.

*Educational Psychology*.—Rev. Francis Duffy, D.D., Professor of Psychology, St. Joseph's Seminary, Dunwoodie.

*Logic and Ethics*.—Rev. Wm. B. Martin, S.T.L., St. Patrick's Cathedral.

*History and Principles of Education*.—James M. Kieran, A.M., LL.D., Professor of Education, Normal College.

*Physiological Psychology*.—James J. Walsh, M.D., Fordham University.

*Methods of Teaching.*—Louise E. Tucker, A.M., Professor of Education, College of Saint Angela.

*English Literature.*—Joseph Vincent Crowne, A.M., Ph.D., Instructor in English at College of City of New York.

REV. WILLIAM B. MARTIN, S.T.L.,  
Director, Cathedral Study Club.

ORGANIZATION OF THE CATHOLIC  
SCHOOL BAZAAR, TO BE HELD AT THE  
WALDORF-ASTORIA, NEW YORK CITY,  
FEBRUARY 5, 6 AND 7, 1906

President, George J. Gillespie; treasurer, Frank Cunnion; secretaries, Gerald Barry and James I. Burke; vice-presidents, M. J. Bannin, Dr. Charles Nameck, Daniel J. O'Connor, Charles V. Fornes, Warren E. Mosher, W. C. O'Brien, John Flanigan, Charles A. Webber, John J. Friel, John McNamee and Henry J. Heidenis. Advisory Board—Monsignor Lavelle, Monsignor Loughlin, Rev. Dr. D. J. McMahon, Rev. John F. Mullany, Rev. Thomas McMillan, C.S.P., Rev. D. J. Driscoll, Rev. James J. Flood, Rev. Dr. Francis H. Wall, Rev. David J. Hickey, Rev. John D. Roach, Rev. L. J. Ivers, Rev. John Twomey, Rev. M. J. Considine, Rev. Gabriel A. Healy, Rev. John P. Donlon, Rev. John Talbot Smith, Rev. John P. Chidwick, Rev. John T. Driscoll. Tables: No. 1, in charge of the New York Cottage and its annex; No. 2, in charge of the Champlain Club; No. 3, in charge of the Brooklyn Cottage; No. 4, in charge of the Curtis, Pine, Healy, Algonquin and Marquette cottages; No. 5, in charge of the College Camp. The Athletic Booth, donated and managed by Mrs. James E. Sullivan; the Dramatic Booth, managed by Mr. Edmund Breese, of the Lyceum Company; the Literary Booth, arranged by Roland B. Hennessy, managing editor of the *Daily News*. Committees: Press—Mr. Stephen S. Horgan, of the *Tribune*; Arthur R. Ryan, of the *World*; Thomas C. Quinn, of the *Daily News*. Hall Management—Messrs. Heidenis, Barry, O'Connor, Gannon, Talley and Burke. Entertainment—Messrs. Webber, Gannon, Ryan, Keller and Fitzgerald.

## Notes

Our frontispiece on the first page, cover, is taken from the central portion of a Hardman window in the Chapel of the Convent of the Sisters of Mercy, in Providence, and is one of a number of windows relating to the Incarnation, all in the same chapel, and all from the studios of John Hardman & Company, of Birmingham, England, represented in this country by the Church Glass & Decorating Company, of New York, who have kindly loaned us this plate.

The Rev. John J. Wynne, S. J., editor of *The Messenger*, announces that he has ceased to act as associate editor of the *Encyclopedia Americana*. He had been acting in that capacity at various intervals during the past few years, advising the editors in their choice of contributors and topics of interest to Catholics. He had helped them also to revise certain things that were erroneous or offensive to Catholics in their historical and doctrinal articles.

Henceforth, no agent of the *Americana* is authorized to use his name in behalf of this *Encyclopedia*; and, lest there should be any misunderstanding about his opinion of the work, he notifies Catholic purchasers that it was never within his province as associate editor to exclude from it articles that were defective or erroneous in any respect except in so far as they concerned Catholic doctrine, history and practice.

The Rev. Anthony J. Maas, S.J., after completing his 25th year in the Jesuit house of higher studies at Woodstock, Md., has been appointed a member of *The Messenger* staff and hereafter will reside in New York City.

He was professor of Sacred Scripture for fifteen years, during which time he wrote "The Life of Christ," "A Day in the Temple," "Christ in Type and Prophecy," besides writing numerous articles on scriptural subjects for the reviews, especially the *Ecclesiastical Review*. He will continue his researches and studies in Sacred Scripture while assisting the editors of *The Messenger*.

He has been succeeded in Woodstock by the Rev. Timothy J. Brosnahan, S.J., as Prefect of Studies; by the Rev. John Corbett,

S.J., as Librarian; by the Rev. George A. Chester, S.J., as Pastor of St. Alphonsus' Church, Woodstock.

The following note of warning from the Rev. John J. Wynne, S.J., editor of *The Messenger*, should be carefully observed by our readers.

OCTOBER 30, 1905.

*The Editor, THE CHAMPLAIN EDUCATOR:*

DEAR SIR:—I hope you will not be misled by the report in to-day's *New York Herald* (October 30, 1905), headed "Church Rights in the Philippines," which is, in almost every particular, not only incorrect, but designed to make it appear that the American bishops are not in accord with Secretary Taft and the policy of our government with regard to questions concerning the recovery of Church property and indemnity for the property which, for a time, had been appropriated or used by our officials in the Islands.

The report from Rome would seem to emanate from some one who would like to create dissension between the Church and the government in the Philippines and prevent the amicable settlement of many points in dispute, which is now under way. It may be true that the American bishops in the Islands are not pleased with the policy of General Smith, but it is not true that they have ever asked him for special protection of Catholic interests.

Should you print the *Herald* dispatch, or even part of it as news, it would be well to put your readers on their guard against it.

Yours sincerely, JOHN J. WYNNE, S.J.

### DEATH OF MAJOR JOHN BYRNE

Major John Byrne died suddenly Tuesday, October 31, at the home of his friend, James Clark, at Larchmont, N. Y. Major Byrne was for several years a trustee of the Catholic Summer School of America, and one of its most effective organizers and promoters. Major Byrne was distinguished as a soldier, as a man of large business enterprises, and was active in many movements for the public good, politically, educationally and religiously. His unselfish and noble character gained for him the love and respect of all who knew him. He was a practical Catholic, a loyal friend, and his death is deeply mourned.

## Book Reviews

**COMMERCIAL GEOGRAPHY.** Gannett, Garrison, and Houston. Price, \$1.25.

An examination of this book will reveal its many merits. The most prominent features are briefly: The eminent authorship, the practical nature of the book, the method of presentation, the accurate and up-to-date statistics, the numerous maps and graphic percentage diagrams, the problems to be deduced from the work, all contribute to make the volume unusually suitable for commercial students.

Commercial geography is being taught more and more in the high schools of today, and with the publication of this new book we cannot refrain from expressing the opinion that the study will become more general and popular.—American Book Company.

**SELECTIONS FROM LIVY.** Edited by Harry Edwin Burton, Ph.D., Professor of Latin in Dartmouth College. Cloth, 12mo, 375 pages. Price, \$1.50. American Book Company, New York, Cincinnati and Chicago.

This is the only edition with English notes that has attempted to include the best passages from all the thirty-five books of Livy. The passages are varied in nature and are not confined to military history: they are not so short as to appear fragmentary. The book includes, among others, chapters relating to the foundation of the city, the strife between patricians and plebeians, the decemvirate, the capture of Rome by the Gauls, and important campaigns and incidents of the Samnite, Second Punic, and Macedonian wars. The Introduction contains a discussion of Roman historical writing, the earlier historians, and Livy's life and work. The Notes are intended to give information—historical, linguistic, and grammatical—which would be useful for younger students. References to ancient and modern works are provided at the beginning of each period. A complete system of cross references has been maintained throughout the book, so that reading may begin at any point. There are six maps, on which all places mentioned in the text may be found.

**MATHER'S CAESAR.** Episodes from the Gallic and Civil Wars. Edited by Maurice W. Mather, Ph.D., formerly Instructor in Latin in Harvard University. Cloth, 12mo, 549 pages. Price, \$1.25. American Book Company, New York Cincinnati, and Chicago.

This volume furnishes some of the most interesting and instructive portions of Caesar's writings, which have hitherto been little read in schools. The sections on the Gallic War are equivalent in amount to the first four books. From the Civil War about two-thirds as much is taken, including Curio's disastrous African campaign and the struggle between Caesar and Pompey. To facilitate references, all chapters are numbered as in complete editions of Caesar. The notes on the last three books of the Gallic War and on the Civil War are especially full. Those on the first and



second books of the Gallic War are adapted to the needs of classes which began their study of Caesar with either book. The Introduction contains the lives of Caesar and Pompey, a brief treatment of Caesar's army, and a list of books useful in the study of Caesar. An innovation which will meet with general favor is the printing in full in the vocabulary of the principal parts of verbs and of the genitive of nouns, except in the first conjugation of verbs and in such nouns of the first, second, and fourth declensions as offer no possibility of mistake. The book is abundantly supplied with illustrations, maps, and plans.

**WOODHULL'S ELEMENTARY PHYSICAL SCIENCE.** For Grammar Schools. By John F. Woodhull, Ph.D., Professor of Physical Science, Teachers' College, Columbia University. Price, 40 cents. American Book Company, New York, Cincinnati and Chicago.

This course has been prepared owing to the widespread demand that elementary physical science should be introduced into the grammar schools. The book, which is designed to be used by the pupil, aims, first, to give him accurate verbal concepts of ideas that have already entered his consciousness through his senses; second, to broaden the pupil's knowledge by calling his attention to practical applications of the principles that he has seen illustrated in the laboratory. From a study of this book many useful, common facts, relating to mechanics, fluids and heat, are made clear to the pupil. He learns why earthenware, in order to hold water, must be glazed; why the brown-stone fronts of buildings disintegrate; and why edged tools must be tempered. City water and gas systems receive particular attention. The application of heat to thermometers and to propelling steamboats and railway trains, and the heating of buildings by the fireplace, stoves, hot-air furnaces, hot-water heating and steam heating, together with the ventilation of buildings, are taken up in an interesting and instructive manner.

**LAMBERTON'S THUCYDIDES.** Books II. and III. Edited by W. A. Lambertson, A.M., Litt.D., Professor of Greek, University of Pennsylvania. Cloth, 12mo, 440 pages, with Introduction and Notes. Price, \$1.75. American Book Company, New York, Cincinnati and Chicago.

This edition of Thucydides has been prepared with special reference to the needs of college students. The Introduction gives the life of the author, with a condensed account of his work, method, plan, and purpose. To this is appended a statement of the more prominent features and idioms of his language. In preparing the notes it has always been remembered that Thucydides is a particularly difficult author. Accordingly, every effort has been made to help the student over his difficulties, although not to remove them. Whatever is unusual has been explained as far as possible, and illustrated by pertinent examples; while at the same time the character of the unusualness has been pointed out, and the reasons, if any

are assignable, which led the author to this particular form of expression, have been shown. Much pains has been taken, especially in the notes on his speeches, to set forth the line of thought and the connections, as it is here that students are most likely to become befogged.

**FERRIS'S ELEMENTS OF DESCRIPTIVE GEOMETRY.** By Charles E. Ferris, Professor of Mechanical Engineering, University of Tennessee. Cloth, 8vo, 135 pages, with diagrams. Price, \$1.25. American Book Company, New York, Cincinnati and Chicago.

Unlike other books of its kind, this volume deals with all its problems in the third angle—a method generally considered to be the most logical and that most favored by engineers. The work forms an admirable presentation of the subject, treating of definitions and first principles; problems on the point, line and plane; single curved surfaces; double curved surfaces; intersection of single and double curved surfaces by planes and the development of surfaces; intersection of solids; warped surfaces, shades and shadows; and perspective. The author presents for each problem a typical problem with its typical solution, and then gives numerous examples, both to show variations in the data and to secure adaptability in the student. Another advantage is the use of the *v* and *h* exponents or subscripts to indicate the projections on the two planes instead of a prime for one and nothing for the other. The book contains 113 figures.

**THE CHILD'S DAVID COPPERFIELD AND OLIVER TWIST.** Retold by Annie Douglas Severance. Cloth, 12mo, 160 pages, with illustrations. Price, 40 cents. American Book Company, New York, Cincinnati and Chicago.

These masterpieces of Dickens have been retold in simple language for children's reading, the volume forming one of the Eclectic School Readings Series. All elements of unpleasantness and discursiveness have been excluded from the stories, which are thus made intelligible and enjoyable to the childish mind. Many of the minor characters have been thereby omitted, but the thread of each story has been carefully and closely followed. The individuality of the leading characters has been preserved as far as possible, and the child is brought into a close acquaintanceship with some of the greatest types portrayed by Dickens. The illustrations include a number of reproductions of the famous pictures drawn by Cruikshank for the early editions.

**CHANCELLOR'S HISTORY AND GOVERNMENT OF THE UNITED STATES FOR EVENING SCHOOLS.** By William Estabrook Chancellor, Superintendent of Public Instruction, Paterson, N. J. Cloth, 12mo, 112 pages, with maps and illustrations. Price, 30 cents. American Book Company, New York, Cincinnati and Chicago.

The author presents interesting and instructive accounts of our history

and political institutions, and introduces the student to some of the fundamental principles of our social and business conditions. An experience of many years in several cities qualifies Superintendent Chancellor to prepare a text for evening school pupils, who are, of course, mature in years and in experience. Clear maps and attractive illustrations aid in the comprehension of the subject. An Appendix contains the Declaration of Independence, an epitome of the Constitution, a list of the Presidents and States, and Suggestions for Further Study.

**STUDIES ON THE GOSPELS BY VINCENT ROSE, O.P.** Translated by Robert Fraser, D.D. 300 pages, \$2. Longmans, Green & Co.

To those who by their studies or advanced reading are interested in the problems aroused by some modern biblical critics, this volume by Fr. Rose, who is professor in the University of Tribourg, should prove very interesting reading. In the first study, Harnack's certain or fixed historical data are examined, and the importance attached to them is questioned, and the value of the canonical gospels defended. "The Supernatural Conception" is a defense of the Christian belief concerning the Virgin's birth and shows there is no foundation for the hypothesis which regards it as a development from the influence of Greek thought upon the nascent Church. It is chiefly against Holtzmann. What did Our Lord mean by the expression The Kingdom of God or Heaven? It is a difficult expression in some contexts and to some critics it has a meaning limited to the Jewish dream of an earthly Messiah. Fr. Rose aims to establish that in it are two distinct nations, one concerning the sovereignty of God, essentially spiritual, in our day upon earth, and one concerning that sovereignty beginning at the last day.

In the fourth study the question is asked what was the revelation made by Christ to the Jews regarding God. Was it a revelation or simply the utterance of a genius explicable by his time, antecedents and environment?

In the fifth the term "Son of Man" is examined critically, and in the sixth what meaning are we to attach to Our Lord's claim that He was the Son of God? Are all the Evangelists at one with St. Paul in his Christology? Under the heading "The Redemption" the assertion made by so many modern Protestant theologians that the Death on the Cross was not an atonement is discussed and the conclusion reached that on grounds of exegesis and history, leaving belief aside, we cannot doubt the authenticity of the accounts which represent Him as Victim and as Saviour. Finally the Resurrection, as an actual reanimation of the corpse of Jesus, is proved to be the view of it which the Apostles and St. Paul preached.

The author seems fully master of his difficult subject and at home with his authorities. He meets—an important point—the opposing critics on their own ground and with their own weapons. He writes clearly

and calmly, never hiding the force of an adversary's arguments, and his frankness, modesty and moderation lend additional charm and strength to his pages. It is an able work. Dr. Fraser is to be complimented on his selection and on the excellence of his translation.

**WHERE BELIEVERS MAY DOUBT; OR, STUDIES IN BIBLICAL INSPIRATION AND OTHER PROBLEMS OF FAITH.** By Vincent J. McNabb, O.P. Benziger Bros.

First essay, entitled "St. Thomas and Inspiration," shows the difference and the relation between inspiration and revelation, and then the principles obtained are applied to the various kinds of books in the Bible—prophetical, historical, etc. With what results and success the readers must judge for themselves. Many of the non-fundamental deductions of modern criticism are taken for granted. In the second essay, Fr. McNabb shows that Newman, in his article on "Obiter Dicta," merely claimed that they might not be binding on our faith and did not deny their inspiration. "St. Thomas on the Hexameron" reveals how liberal was the great theologian in the interpretation of texts containing natural knowledge and how cautious to exclude anything like dogmatism until science would speak. A decidedly instructive paper. The author next tries to give a clear meaning or conception of a word of vast proportions, namely, "Scholasticism," and suggests some good points to our professors and theologians, then "Mysticism" is defined and its various divisions explained. In "Imagination and Faith" it is remarked how many objections to Catholic belief and practices have their strength chiefly in the imagination at the expense of the objector's consistency—a profitable chapter for those who deal with non-Catholics on religious matters.

Altogether it is a book that stimulates thinking and teaches some important and useful lessons in a very pleasant, wideawake style. Here and there the author might be a trifle more diffuse for the sake of those who know but have not on their finger-ends the theses of class days. The first four of the articles appeared in the *American Ecclesiastical Review*.

**SOCIALISM: THE NATION OF FATHERLESS CHILDREN.** By David Goldstein. Edited by Martha Moore Avery. Paper, 50 cents. The Union News League, Boston.

This is a book which we recommend most heartily as an excellent arsenal of weapons keen and trusty against Socialism. In it, from quotations of recognized socialistic leaders and thinkers, we can see clearly to what deep depths of folly and filth atheistic socialism, if it had its own way, would plunge the world. Engels Bebel, Marx Bax, Ferri, Herron, Averling, etc., and many socialistic papers are all made to bear evidence,

and though the work might have been improved in the editing, it will be found extremely serviceable to all who, not having time or inclination to read bulky text books, wish to know the true aims and ideals of these anarchistic reformers. Read carefully, it will be a specific against socialism. An excellent work to have in all parish libraries.

**UNIVERSAL HISTORY—AN EXPLANATORY NARRATIVE.** By Rev. Reuben Parsons, D. D. Published by Fr. Pustet & Co., New York and Cincinnati.

We have received the second volume of this monumental work of Dr. Parsons and pronounce it to be of the same uniformity of design and possessed of the same high literary and historic worth that marked the initial volume. The first volume appeared in 1902.

In his preface to the work, Dr. Parsons disclaims any intention of writing a so-called "unsectarian" history, and unsparingly ridicules the legion of historical and literary works which are wont to be found masquerading in the non-Catholic educational institutions of this country as "unsectarian." With the openness and directness that characterize his style in his notable volume, "Some Lies and Errors of History," he plainly states that "the reader will find the pages of his Universal History redolent of the Catholic spirit, and that every historical matter has been treated from a Catholic point of view." While the work is not *professedly* controversial, still argument is not shunned when the interests of historical truth call for its use. Dr. Parsons' "Universal History" should be in the library of every Catholic educational institution in the country.

After the teaching of our holy religion, history is preëminently the Catholic study. The two are most intimately connected—cannot be separated, in fact; and it is of the utmost importance that the Catholic student should view historical events from the Catholic standpoint and breathe their truths in a Catholic atmosphere.

Probably no class of writers has done more for the spread of Catholic truth and the doing away with errors than the Catholic historian. Lingard's "History of England" marked the beginning of a time. His learning, his scholarship, his calm moderation, won on the minds of his countrymen, and, Catholic as he was, he has been accepted by the world at large as an eminent historical authority. Many other writers, following in his footsteps, have done much to advance Catholicism and to break down the bulwarks of religious prejudice and bigotry, and amongst the historical writers of the present generation in this country Dr. Reuben Parsons holds a foremost place.

The first volume deals with the history of the world, from the creation of man until the fall of the Roman Empire; the second is devoted to early medieval history, from the downfall of the Western Empire until the end of the Crusaders. The work is admirably arranged for the purposes of study and reference. It is also well printed and bound.

As an example of Dr. Parsons' method of dealing with a miraculous event, we place before the reader that of Constantine's vision of the Cross. Our historian's first authority is Eusebius, the "father of ecclesiastical history," whose description of the vision runs as follows:

"A wonderful sign, sent by God, appeared to the emperor as he was simply praying. If the event were narrated by any other person, it would not easily be believed. But since the august victor himself told it to us, who writes this history, some time after it happened; when, that is, we had become familiar with him; and since he attested the declaration with his oath, who can hesitate in believing it? . . . About the middle of the day, as the sun was turning to the west, he saw, with his own eyes, he asserted, immediately over the sun, a figure of the cross made up of light, and with it the inscription, '*En touto nika*' (In this conquer). At this vision, both he and the soldiers, who were following him on I know not what journey, and were witnesses of the miracle, were thoroughly stupefied."

"If a wish," writes our historian, "to disbelieve be any reason for rejecting an assertion, then those who are incredulous as to this miracle are not unreasonable; as for any more solid argument against it, the rules of criticism furnish none. Eusebius is not alone in his narration; and even if he were, his authority would be great indeed, living, as he did, when the event is said to have happened, and publishing it, as he did, in the hearing of those whom he declares to have been witnesses to it. And is the oath of Constantine of no value? What about the coins and medals struck by Constantine in commemoration of this vision, and which have come down to us? And Eusebius is corroborated by two Pagan authors: one, the famous orator, Nazarius, the other anonymous. The story of the vision is also given by the author of the book on "The Deaths of the Persecutors," and by Optatian Porphyry. Prudentius, Socrates, Sozomenus, and Theodoret, all agree in believing in its truth. And of no small value as an argument of its authenticity is the sign of the cross on the military insignia of the early Christian emperors, and on many of the public monuments of the day."

**Books Received****FROM BENZIGER BROS.: NEW YORK CITY.**

- THAT MAN'S DAUGHTER. By Henry M. Ross. Price, \$1.25.  
 JUVENILE ROUND TABLE. Price, \$1.00.  
 THE DEVOTION TO THE SACRED HEART OF JESUS. By the Rev. M. Nodlin, S.J. Price, \$1.25 net.  
 SOCIALISM AND CHRISTIANITY. By the Rt. Rev. William Stang, D.D. Price, \$1.25.  
 RIGHTS OF OUR LITTLE ONES, OR FIRST PRINCIPLES OF EDUCATION IN CATECHETICAL FORM. By Rev. James Conway, S.J.  
 THE RED INN OF SAINT LYPHAR. By Anna T. Sadlier. Price, \$1.25.  
 FABIOLA: A TALE OF THE CATACOMBS. By Cardinal Wiseman. Price, 25 cents.  
 THE TRANSPLANTING OF TESSIE. By Mary T. Waggaman. Price, 60 cents.  
 THE RACE FOR COPPER ISLAND. By Henry S. Slakding, S.J. Price, 85 cents.  
 A DAUGHTER OF KINGS. By Katherine Tynan Hinkson. Price, \$1.25.  
 WAYWARD WINIFRED. By Anna T. Sadlier. Price, \$1.25.  
 FOR THE WHITE ROSE. By Katherine Tynan Hinkson. Price, 45 cents.  
 THE VIOLIN MAKER. From the original of Otto von Schaching. By Sara Trainer Smith. Price, 45 cents.  
 THE DOLLAR HUNT. From the French. By E. G. Martin. Price, 45 cents.  
 THE CHILDREN OF CUPA. By Mary E. Mannix. Price, 45 cents.  
 MARY THE QUEEN: A LIFE OF THE BLESSED VIRGIN. By a Religious of the Society of the Holy Child Jesus. Price, 60 cents.  
 OUT OF BONDAGE. By Martin Holt. Price, \$1.25.  
 LITTLE FOLKS' ANNUAL, 1906. Price, 10 cents.

**FROM H. L. KILNER & CO.: Philadelphia, Pa.**

- ST. MARTIN'S SUMMER. By Maurice Francis Egan. Price, \$1.00.  
 WATSONS OF THE COUNTRY. By Maurice Francis Egan. Price, \$1.00.  
 THAT SCAMP. By John J. O'Shea. Price, 60 cents.

**FROM CATHOLIC TRUTH SOCIETY: San Francisco, Calif.**

- THE IMITATION OF CHRIST. New revised translation. By Sir Francis R. Cruise.

FROM CHRISTIAN PRESS ASSOCIATION PUBLISHING CO.,  
New York.

THE CHURCH OF GOD ON TRIAL BEFORE THE TRIBUNAL OF REASON.

By Edward J. Maginnis. Price, 60 cents net.

QUESTIONS OF THE DAY. By Very Rev. Alex. MacDonald, D.D.,  
V.G. Price, 60 cents net.

THE TRAGEDY OF CAVALRY. By Rev. James L. Meagher. Price,  
\$1.00.

FROM LONGMANS, GREEN & CO.: New York.

SAINT JOHN AT THE CLOSE OF THE APOSTOLIC AGE. By The Abbé  
Constant Fouard.

ADDRESSES TO CARDINAL NEWMAN WITH HIS REPLIES, ETC. Edited  
by the Rev. W. P. Neville.

FROM GUIDON PUBLISHING COMPANY: Manchester, N. H.

THE LIFE OF DENIS M. BRADLEY, FIRST BISHOP OF MANCHESTER. By  
M. H. D.

FROM AMERICAN BOOK COMPANY: New York.

GANNETT, GARRISON & HOUSTON'S COMMERCIAL GEOGRAPHY. Price,  
\$1.25.

FERRIS'S ELEMENTS OF DESCRIPTIVE GEOMETRY. Price, \$1.25.

LAMBERTON'S THUCYDIDES. Books II and III. Price, \$1.75.

CARPENTER'S GEOGRAPHICAL READER—AFRICA. Price, 60 cents.

THE ROSE PRIMER. By Edna Henry Lee Turpin. Price, 30 cents.

WOODHULL'S ELEMENTARY PHYSICAL SCIENCE. By John F. Wood-  
hull, Ph.D. Price, 40 cents.

SOMERVILLE'S FIRST YEAR IN ALGEBRA. By Frederick H. Somerville.  
Price, 60 cents.

MATHER'S CAESAR. Edited by Maurice W. Mather, Ph.D. Price,  
\$1.25.

SELECTIONS FROM LIVY. Edited by Harry Edwin Burton, Ph.D.  
Price, \$1.50.

LYMAN'S ADVANCED ARITHMETIC. By Elmer A. Lyman. Price, 75  
cents.

LA FILLE DE THUISKON. Arranged and edited by Kate Thecia Con-  
ley. Price, 65 cents.

HOLDEN'S HALF HOURS WITH THE LOWER ANIMALS. Price, 60 cents.

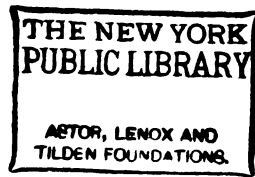
CHANCELLOR'S HISTORY AND GOVERNMENT OF THE UNITED STATES FOR  
EVENING SCHOOLS. Price, 30 cents.

THE CHILD'S DAVID COPPERFIELD AND OLIVER TWIST. Price, 40 cents.

BALDWIN'S FAIRY READER. Price, 35 cents.

ROARK'S ECONOMY IN EDUCATION. Price, \$1.00.



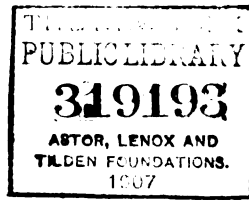




WARREN E. MOSHER

Born June 19, 1860

Died March 22, 1906



# THE CHAMPLAIN EDUCATOR

Vol. XXV

JANUARY—MARCH, 1906

No. I

---

## WARREN E. MOSHER

---

FOUNDER OF CATHOLIC SUMMER SCHOOL AND READING CIRCLE  
MOVEMENT

On Thursday, March 22d, in New Rochelle, N. Y., occurred the death of Warren E. Mosher, a Catholic layman of national prominence, the editor of the Champlain Educator and the secretary of the Catholic Summer School of America.

By his decease the Church in America has lost one of its most efficient workers—a rare soul, whose vocation called him not into the priesthood, but whose achievements make him stand out from the rank and file of Catholic laymen as a leader in the work of uniting religion and higher culture. Although not yet at the prime of life, Mr. Mosher saw, in his short career, a vast change in the intellectual standards of the Catholic people of America, and he might, if innate modesty had not prevented him, have counted himself as a chief instrument in this development. Impelled along by ideals, notably high and pure and absolutely unselfish from his youth, he directed his energies to the extension of the educational advantages of Catholics. The beginning of his work was small—a Reading Circle in his old home at Youngstown, Ohio—guided by Mr. Mosher and made up of a few persons who shared his enthusiasm—its end was magnificent, the Catholic Summer School of America, an institution whose vast influence for good can scarcely be over-estimated.

Three distinct and unique achievements must be credited to the direct inspiration and effort of Mr. Mosher, for in each case he was the one who conceived the idea and furthered its execution,—the founding of a Catholic monthly review for educated laymen, the organization and development of the Reading Circle Union, and the institution of the Catholic Summer School.

Mr. Mosher's periodical has undergone changes in name, due to slight variations in policy, having been known during different periods of its career as the Reading Circle Review, Mosher's Magazine and the Champlain Educator. Only those who have known Mr. Mosher intimately can realize how heroic were the struggles of this indomitable editor to perpetuate his magazine that its ideals, its influence, and its spirit might bring effective results. Concerning him, the scholarly editor of the Ecclesiastical Review, Father Heuser, once said: "Mr. Mosher made a valiant struggle and there is no doubt that his work will be better appreciated some future day when it will be more evident that he paved the way for others who will follow with more apparent success in the same difficult field."

But the cold, yet withal glorious privilege of simply "paving the way" was not the only result of Mr. Mosher's efforts in other fields. In them he lived to see the fruition of his labors. He saw the germ idea of self-culture as expressed in his little circle in Youngstown carried far and near as the enthusiasm of himself and his followers impelled it along until the East, the South and the Middle West, yes, even the Far West, were alive with Catholic reading circles and study clubs, and until he was assured that the treasures of Catholic literature, art and learning and the knowledge of the Church's noble history would not suffer from the lack of recognition of an indifferent laity. To cement these widely scattered societies, he suggested the Reading Circle Union—and his advice was carried out, mainly because to the accomplishment of this end, he gave largely of his time, of his money and more than all, of the use of his effective pen and able magazine.

Concerning the Reading Circles and their founder, Rev. Morgan M. Sheedy of Altoona, Pa., the first president of the School, has this to say:

"He spake and cheer'd his Table Round with large divine and comfortable words

Beyond my tongue to tell thee."

—Tennyson, "The Coming of Arthur."

"If we put the words Reading Circle in the place of Table Round and the gifted man who first gave us the idea that has grown into the Catholic Reading Circle movement and later on into the Catholic Summer School of America instead of the King, these lines of Tennyson are most apt to our subject. No tongue can tell of the light and leading, the joy and cheer, that have come 'with large divine and comfortable words' to innumerable minds and hearts through the agency of the Catholic Reading Circle. Within the present generation there has been no movement that

has conferred such benefits, intellectual and moral, upon the Catholic body in the United States. It has been truly a renaissance, a re-awakening to the knowledge of the riches of our inheritance in the world of letters, philosophy and art. In city, town and hamlet, in convent and college, in the drawing-rooms of fine ladies; in the homes of artisans, Reading Circles were everywhere established. Young men fresh from college; the graduates of young ladies' academies; school-teachers; girls busy all day at home; young men occupied in stores, factories or offices, made up the membership. All had one object in view—the cultivation of the mind and heart—to continue the education begun at school or college or academy.”

But Mr. Mosher's intimate knowledge of the needs of the Catholic laity carried him still further. The success of the first movement gave encouragement to an idea he had long held under consideration—a work that would be a supreme, cumulative effort, the establishment of some sort of an assembly where educated Catholics might be brought together. Admiration for the Chautauqua Assembly prompted the hope that a corresponding institution under Catholic auspices might attain success. As a result came the conception and birth of the idea of the Catholic Summer School. Its early history is thus narrated by Father Sheedy:

“It was a dark afternoon in January, 1892, at No. 48 Third Avenue, Pittsburg, the most unlikely place in the world, that two Catholic clergymen and a layman met to discuss the project. The layman was Warren E. Mosher, one of the clergymen, Monsignor Loughlin of Philadelphia, afterwards the second president, and the writer of this paper, the first president of the school, was the other. ‘It will never do,’ declared one of the clergymen; ‘our people will look upon it as a kind of camp-meeting; the Bishops will crush it at the start; the thing can’t be done; it will strike our people as too strange and novel; better drop it at once.’ That was rather a gloomy outlook. A little meditation on the subject, however, changed the view of this good friend, who, by the way, is never a pessimist; for within a month from the date of our meeting the following letter was addressed to the Catholic Review of New York City by Rev. James F. Loughlin, D. D., of Philadelphia:

“‘A few weeks ago W. E. Mosher, the secretary of the Catholic Reading Circle movement and editor of the Reading Circle Review, consulted with me as to the feasibility of choosing some desirable place where the Catholic educators of the country and those who are interested in Reading Circles might assemble during the summer vacation and devote some time to the discussion of educational matters, listen to addresses from prominent and

experienced teachers, etc. With that characteristic instinct of American Catholicity which immediately "sits on" everything that looks like a novelty, I answered bluntly that "the project was visionary." "The time may come," said I, "when such schemes may work, but not in the present posture of affairs." I venture to say that ninety-nine out of every hundred Catholics in the world would have treated the proposition precisely as I did, for there are few of us who feel able or willing to "run a hotel." And yet, when we take a second thought, what is there wild or impracticable about Mr. Mosher's project? There has been an immense and widespread awakening of interest during the past couple of years in the improvement of Catholic pedagogy and the cultivation of Catholic literature. How to perfect our schools, how to interest our young men and women in mental culture, are the questions uppermost in the minds of clergy and laity. Why not hold an informal congress for the discussion of such questions? And what better plan than a general assembly during vacation time? Every Catholic interested either in the improvement of self or of Catholic youth might be invited to attend. A special invitation might be extended to that valuable and much neglected body, the Catholic teachers in the public schools.

"From the time of the publication of the above letter the development of the project was rapid. The matter was at once taken up and discussed in all its bearings. Many eminent prelates, priests, and laymen gave expression of their opinion in the Reading Circle Review, and a meeting was called under the auspices of the Educational Union at the Catholic Club, New York City, May 11, 1892. About twenty-five assembled in response to the call." Thus was the Catholic Summer School born.

Throughout the progressive and brilliant career of the Summer School at Cliff Haven, Mr. Mosher, its secretary, has been the one man to keep continuously in office. Ecclesiastical promotion and the affairs of large city parishes have drawn away from its executive board many an enthusiastic clergyman, but the secretary yet remained at his post, steady, strong, undeviating. His wide and lengthy experience made him the eagerly sought out counsellor of the other members of the administration, his tact and sympathy brought him very closely in touch with the people who sought the enjoyment of the advantages he had done so much to provide for them.

There are few, if any, who have visited Cliff Haven, the now thriving Catholic city on Lake Champlain, who have not watched with interest the tall, silent, almost majestic figure of the secretary as he moved about, quietly bearing much of the burden of the daily incessant grind, manifestly caring little for the honor

that will come to him so largely, now that his death has brought him into conspicuous view.

This was Mr. Mosher, the man of the public, the originator of vast enterprises, but to those who were fortunate enough to know him intimately, there was another side that was even more appealing. In his absolute loyalty to his friends, in his patient, and uncomplaining attitude toward his adversaries, in his ideal devotion to his wife and six little children, he gave to those who knew him intimately, glimpses of a rare and noble character.

Mr. Mosher's funeral was held at St. Gabriel's church, New Rochelle, on Saturday morning. The Rev. Thomas B. Kelly was celebrant of the solemn requiem Mass; the Rev. John D. Roach, deacon; the Rev. Gabriel A. Healy, sub-deacon; and Rev. James T. Hughes, master of ceremonies. Rev. John A. Kellner, rector of St. Gabriel's, presided in the choir. Present in the sanctuary were the Right Rev. Monsignor M. J. Lavelle and the Revs. D. J. McMahon, John Talbot Smith, president of the Catholic Summer School; Dr. Francis H. Wall and D. J. Hickey and the Very Rev. James J. Driscoll.

Among those in the church were the Corporation Counsel, John J. Delany; Dr. Conde B. Pallen, George J. Gillespie, Charles Murray, M. E. Bannin, D. J. O'Connor, S H. Horgan, Frank P. Cunnion and Dr. J. J. Dwyer. The Champlain Alumnae Association was represented by its officers, Mrs. Charles E. Nammack, Miss Kate C. Broderick, Miss Vivian M. Hart and about fifty directors. The Rev. John Talbot Smith delivered a sermon as follows:

Monsignor, Reverend Fathers, and Dear Brethren:

"Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors: for their works follow them."

"These words of Saint John in the Apocalypse are all that need be uttered of any human being on his burial day. The greatest saint needs no loftier panegyric. To die in the Lord, what glory! To rest from labor forevermore, what sweetness! To have the fruit of one's labor ripen in the eyes of men, what honor! Can this utterance of the Holy Spirit be applied to the life and death of the friend whose mortal remains lie before us? If so, then no other word need be uttered in his honor; if not, then the praise of man will never make up for the deficiencies in his character and career. There are many who die in the Lord, that is, strengthened by faith, repentance and the grace of the great Sacraments; but their lives were sinful and unfruitful for the most part, and consequently the labor of atonement awaits them

in purgatory, and their works give them no memory and no gratitude among men.

[We live in a time which will one day be described as that of a great apostasy from Christ. The tragedy of the sixteenth century was an apostasy from the Church. Led by Luther it arrayed the Christians against one another, while maintaining the leading truths of the gospel. Christ was accepted as God the Son, and the Church was declared to be the deposit of the Christian truth; but the form which it had taken in Luther's day was rejected as the invention of man, and a large body of Catholics revolted from it, organized under another principle, and thus began what is known as Protestantism. But all the sects and schismatics outside the Church worshipped Christ as the Son of God and declared that salvation could be obtained from no other than the God-Man. In our time we have seen the beginning of another and greater apostasy, the rejection of Christ as God, and the attempt to degrade Him to the level of teachers like Confucius and Socrates and Plato. Forty millions of people in this country, the descendants of Protestant Christians, and not a few the descendants of faithful Catholics, have fallen under the spell of this frightful apostasy from the Son of God; they have no religion whatever, no belief in the dignity of man, no hope of the life to come; and they live in utter indifference of faith, hope, love and religious duty.

This apostasy is growing daily, and has invaded every department of life. It has forced religion to conceal itself as it were within the precincts of the temple, and to walk no more in the light of day in the public places. Our schools no longer utter the name of God, and have forbidden the name of Christ; literature and art have become the servants of a gross materialism; journalism gives Christianity a place in the journal and the magazine only as news; criticism has banished the religious book from its discussions and reviews as a useless, an impossible thing; the market place cannot tolerate either religion or conscience in its activities. But the greatest triumph of this successful apostasy has been its winning over of all sorts of Christians, including even some Catholics, to its support. It has arrayed the Christians themselves against the Christ. They have declared in large numbers for the exclusion of Christ from the school, the studio, the journal, the market place, and for his absolute confinement to the four walls of the church. There are some thousands of Catholics who maintain with conviction that Christ has no business outside of a church. It was He who said: "He that is not with Me is against Me; and he that gathereth not with Me scattereth." He made Himself the leader and the judge of mankind, the principle



which must enter into every human transaction, the essential condition and inspiration of all progress, the leaven without which the human race will have no bread, no nourishment, no progress, no success, no life. Yet forty millions of His children have absolutely rejected Him in all the concerns of life, and some millions of professed Christians have refused to abide by the principle which He Himself laid down as the starting point of human activity, whether religion, science, art, letters, politics or social life. What a terrible apostasy is this, and what tremendous proportions it assumes every hour!

Against it our dear brother, Warren Mosher, labored like a hero and a martyr from the moment when as a young man he entered life's arena and got an understanding of the struggle going on. He put on the armor of Christ at the very start, and never laid it aside until he fell fighting, broken with exhaustion, disappointment and grief, but sublime in fidelity to his Master. He was faithful to the last. He would have nothing to do with apostasy and its advocates. He fought the good fight for Christ on the lines of a spotless faith, that true faith which conquers the world in the end because it yields not the weight of a hair to its adversaries. He might have compromised, might have made money, might have won partial success, but he chose rather to fight and die by the side of Christ, though poor and worn with care and disappointed at the indifference of his own; a true soldier and a lofty martyr in the fight against the last apostasy of the world. His praise has been spoken by the Holy Spirit, and the word of man has no place in his panegyric. His work is done, and the stone which he fashioned in courage and sorrow has its secure place in the wall of the temple. He died in the Lord, he rests from his labors and his griefs, and his work not merely shines before his brethren, but shames them by the patience and fidelity that brought it forth. There should be no hopeless grieving for him. He lives now in the smile of God, nearer, dearer, more helpful to his beloved than when he labored for them with human heart and human hands. If we must grieve let it be for ourselves, who have lost him, who failed to appreciate him at his true value, and left his appreciation and reward to God. May we be forgiven!

## THE STUDY OF FRANCISCAN LITERATURE

BY FR. PASCHAL ROBINSON, O. F. M.

The study of Franciscan literature in so far at least as it has become a special branch of research outside the church and the Seraphic Order, is a product of our own days. In a comparatively few years this study has advanced so rapidly, and assumed such remarkable proportions as to leave no doubt that it is not merely a fad of the passing hour, but rather a movement destined to leave a more or less lasting impress upon the literature, if not also upon the life of our time.

Be this as it may, the present output of books on St. Francis and the early Franciscan movement—not to mention the magazine articles—is enormous, and it is rapidly increasing. Unfortunately not a few works of this class are issued under circumstances which raise more than a probable doubt as to their objective value. Some again are of comparatively little interest, except to experts in the intricacies of early Franciscan history. On the other hand, many of these works cannot be overlooked by anyone who desires to be *dans le mouvement*. For Franciscan studies are the order of the day. This is admitted by all. It is as needless to prove it as it were futile to deny it.

I am not here concerned with the origin, tendencies, or results of the present momentous movement of Franciscan study and research, much less with the controversies to which it has given rise.\* The aim of this present paper is essentially practical. I have been asked by the Editor of the *Champlain Educator* to outline a well-defined course of reading on St. Francis, which may serve as a clue to the present labyrinth of Franciscan literature, not only for those interested in the Reading Circle movement, but also for any others who may desire to take up the study of St. Francis at the sources.

Although I have had the good fortune through the force of circumstances to have been brought within the past few years into contact with the leaders of the present Franciscan literary movement of whatever school and opinion, I can lay no claim whatever to speak with authority on this question. I venture, however, to offer a few words on the subject; just so many as may suffice to give the general reader a start on the long, but fascinating road

---

\*A detailed account of the critical controversies connected with the sources of Franciscan history by the present writer, appeared in the *Dolphin Magazine* for July and August, 1905. These articles have been reprinted in pamphlet form by the London Catholic Truth Society.

of Franciscan study. To avoid interrupting the text with frequent footnotes, I have thought better to give the names of the different books mentioned by way of appendix.

To begin at the beginning, it will be recalled that St. Francis lived the span of his short life on earth in the last quarter of the twelfth and the first quarter of the thirteenth century. So different is the age in which we live, it is not easy for us in the first decade of the twentieth century to enter fully and fairly into the life and thought of the far off Middle Ages. And yet this is the first essential for those who wish to approach with understanding the study of St. Francis. The life of the Poor Man of Assisi cannot be separated from the age and country in which he lived; it is indeed one of those lives in which we have learned to trace the personification of the spiritual history of the time. It is not enough to know that St. Francis "saved European society when it was on the brink of collapse," or that he "renewed the youth of the Church," we must seek further to know the causes which were dechristianizing mediæval society and making religion itself a mere ceremonial. The feudal system, or rather the abuses to which it had given rise, together with the struggle between the Papacy and the German Empire; the peculiar effect of the Crusades upon the minds of men; the vain attempts to restore Gospel simplicity made by heretical sects like the Poor Men of Lyons; the multiplication of towns which resulted in drawing the people beyond the reach of cloistered monks and huddling them together in filthy hovels; the communal feuds, no where more common than in Umbria; the pageantry and luxury which flourished side by side with poverty and leprosy; the leaven of the Tournaments and the Troubadours—such are a few of the chief formative influences which we must reckon with if we would fathom the ideals and attainments of St. Francis. There is no gainsaying the fact that one who reads about St. Francis without some knowledge of these adjuncts is certain to misunderstand much of what he reads. On the other hand, the deeper the student penetrates into the soul of the Middle Ages the better will he be able to fathom the marvelous influence exercised by St. Francis, not only over his own, but over all succeeding generations.

Premising this, it is obvious that a study of the condition of Church and State in Italy about the year 1209, would form the best introduction to the life of St. Francis. There is, however, no short cut to a knowledge of this complicated age of contrasts. So far as I know, there is no good book devoted to this subject.\*

---

\*As I write like the Mediæval scribes under the correction of all "witty and solemn doctors," I shall be glad to know that I am mistaken on this point—or any other.

Such information must be picked up as one goes along. It may not therefore be amiss to note by the way for the benefit of the uninitiated, that as a rule the more pious a chronicler the blacker his colors are. This is the conclusion of a competent critic. Moreover, modern students of the Middle Ages do not always know how to discount the pious horror and indignation of mediæval scribes.

This brings us to St. Francis himself. Here I would suggest that the best way to acquire a knowledge of the Saint is to begin with his own works. For of the Saints it is no less true than of other men and women, that we gain from their writings a clearer conception of their character and a fuller understanding of their soul-life than may be obtained from any biography however carefully compiled. The reason is obvious. The best biography is the work of another; a man's writings are the reflection of his own mind. A new Latin edition of St. Francis' writings, which fulfills all the requirements of modern criticism, was published by the Friars at Quaracchi, in 1904. It has recently been translated into English, and those who are unacquainted with the language in which St. Francis wrote, are thus enabled to get as good an idea of the real St. Francis as his own writings afford. But here as elsewhere the reader misses much who does not study at the sources.

Those who may be interested in what might be called the paleographical aspect of St. Francis' writings will find further pleasure and profit in the recent valuable study of the three autographs of the Saint that have come down to us, which Mr. Balfour has lately issued under the title of "The Seraphic Keepsake."\*

We may now pass on to the early Lives or Legends of St. Francis. The *First Life* by Thomas of Celano, is the earliest biography of the Saint. It was written in 1228-9. In 1244-47 Celano compiled his *Second Life* of the Saint to which he added about 1257, a *Treatise on the Miracles of St. Francis*. A critical edition of these three works, which complete each other, has recently been published in Rome by the eminent archivist general of the Capuchins, Fr. Edward d'Alençon. Translations of Celano's Lives are being prepared.

If Celano's *First Life* is the earliest, St. Bonaventure's *Legend*, compiled in 1261 is the most famous of all the early biographies of St. Francis. It was on this work that the Seraphic Doctor was engaged when St. Thomas Aquinas drew back from

---

\*Mr. Montgomery Carmichael's article entitled "A Fourth Autograph of St. Francis" in the *Franciscan Annals* for March, 1906, should be read by way of postscript.

the door saying: "Let us leave a Saint to work for a Saint." It is in this same spirit we ought to read St. Bonaventure's Legend: Else we shall miss entirely that aspect of his work which is the explanation of all the rest. The Friars Minor at Quaracchi have reprinted St. Bonaventure's Legend in compendium form from Volume VIII of his *Opera Omnia*. There is an excellent English translation of it by Miss Lockhart.

A third source from which our knowledge of St. Francis is derived is the so-called Legend of the Three Companions. The authenticity of this work, which is supposed to date from 1246, and to be handiwork of Brothers Leo, Rufino and Angelo, three intimates of St. Francis, has lately been called into question with both skill and vehemence. The same is true of the *Mirror of Perfection* which M. Sabatier published in 1898 as the work of Brother Leo, and as dating from 1227. Indeed a whole controversial literature has grown up round these two books. This is not the place to discuss the authorship of either. But because both breathe a sweet perfume of Franciscan simplicity and let in a flood of light on the personality of the Poverello they should be read by all who desire a closer acquaintance with St. Francis. There are no fewer than three English translations of the *Mirror*. That by Lady de la Warr retains the rugged simplicity of the original Latin which is dressed in excellent modern English. Mgr. Faloci-Pulignani edition of the "Legend of the Three Companions" has been translated by Miss Gurney Salter.

Several chronicles continuing the early history of the Friars were compiled in the second half of the thirteenth century. Of these perhaps the one of most interest to English readers is that of Brother Thomas of Eccleston, written about 1260, and which gives an extraordinarily vivid account of the coming of the Friars into England. This chronicle of which the Latin text appears in Volume I. of the *Analecta Franciscana*, has been well translated into English by Fr. Cuthbert, O. S. F. C., who has added a most luminous and suggestive introductory essay on the the spirit and genius of the Franciscan Friars.

Apart from the first biography of St. Francis and the early chronicles of the Order, possibly the oldest and certainly the most poetical of Franciscan writings is the *Sacrum commercium Beati Francisci cum Domina Paupertate*. It is not a historical narrative, but an exquisite allegory in which St. Francis' own tale about the Lady Poverty has been expanded by one of his immediate followers. The fact that its authorship is unknown, in no wise affects the intrinsic beauty of this fairest of mediaeval idylls which has been translated in a manner in every way worthy of the original by Mr. Montgomery Carmichael.

What may be called the temperament of the early Franciscan movement is also faithfully reflected in the ever delightful *Fioretti* or *Little Flowers of St. Francis*. This classic collection of the heroic traditions about St. Francis and his first companions—which dates in its present form from about 1328—is, apart from its poetic charm, invaluable historically as a witness to the popular belief among the Italians about their hero Saint. M. Sabatier has lately published the original Latin text of the *Fioretti* of which there are at least four English translations. But the work should, if possible, be read in Italian.

So much for the chief original authorities from which our knowledge of St. Francis is derived. Let us now turn to the modern biographies. Of these perhaps the best known is the "*Vie de Saint Francis*," by Paul Sabatier,\* a work which, crowned by the French Academy for its literary worth, was placed on the Index of forbidden books for good and sufficient reasons.† I have elsewhere dealt with the objectionable features of M. Sabatier's biography,‡ and do not intend to recur to the question here. I may, however, take this occasion of denying emphatically the misleading statements in certain recent newspaper articles,§ from which one might be led to conclude that I was in some way responsible, if not indeed mainly so, for the condemnation of M. Sabatier's book at Rome.

No doubt the finally acceptable "*Life of St. Francis*" has yet to be written. Meanwhile unquestionably the best Catholic biography of the Saint is the Abbé Lemonnier's well-known *History*. It is based on original research, and though somewhat inaccurate in chronology,|| is altogether worthy of its subject. Those who prefer a shorter and less expensive book may be referred to the biography by Fr. Leopold de Cherancé, which is none the worse for being written in an enthusiastic style, and for being based largely on the *Fioretti*. There are good translations of both these works. Among modern Protestant works on St. Francis that of Canon Knox Little probably stands highest. Never mind

---

\*Paris, Fischbacher, 25th edition 1902, (English translation by Louis Seymour Houghton, New York, Scribner's 1905.)

†By decree of June 8, 1849. Lest it might seem superfluous to cite this prohibition here, I may mention that a pious young girl recently procured the book from a Catholic (?) library for "spiritual reading."

‡See the *Real St. Francis of Assisi*. Published by the Messenger, New York, 1904.

§As for example, the *New York Herald*, October 1, 1905.

||On the chronology of St. Francis' life see the splendid studies by Fr. Leo Patrem, O. F. M., in the *Oriente Serafico* (Assisi) 1885, Vol. VII. Nos. 4 to 12. Reprinted in the *Miscellanea Francescana*, Vol. XI, pp. 76-104.

if some pages savor more of homiletics than of history, it is the work of a thoroughly devout scholar, and contains a very suggestive outline of St. Francis' manifold lines of influence.

To be sure St. Francis was primarily a great mediæval Saint. He sought first the kingdom of God and His justice, and never strove to change the aspect of the social question, to divert the course of art or to force poetry to take a new direction. But all these things were added unto him, and they present aspects of his life which require treatment apart.

Those who are interested in the social apostolate of St. Francis find this question treated professedly in Father Dubois' recent work entitled, "St. Francis of Assisi, Social Reformer." Again Thodes' monumental book may be regarded, in spite of its erroneous religious opinions, as an authority for the influence of St. Francis on early Italian art. Ozanam's "Poetes Franciscains" fulfils the same office in regard to literature, although some of its statements may need revision in the fuller light which has been shed of late on the early Franciscan movement. Neither of these works has been translated. But in her latest work, "The Franciscan Legends in Italian Art," Miss Salter has drawn largely on Thode, and produced an excellent English compendium.

It has been truly said that to know St. Francis one must know the places where he lived. "The Story of Assisi," by Miss Duff Gordon, contains much information regarding St. Francis' native town and its vicinity. In Edward Hutton's "Cities of Umbria" we are able to follow the footsteps of the Seraphic Father further afield. Both these works are by non-Catholics.

It remains to add a list of the works referred to in preceding paragraphs.

Opuscula P. S. Francisci Assisiensis. Edita a P. P. Collegii S. Bonaventurae, Quaracchi, 1904. (English translation by Fr. Paschal Robinson, O. F. M.,\* "The Writings of St. Francis," The Dolphin Press, Philadelphia, Pa., 1906.)

"The Seraphic Keepsake," by Reginald Balfour, Benziger, New York, 1905.

St. Francisci Assisiensis vita et Miracula additis opusculis liturgicis Auctore Fr. Thoma de Celano. Hanc editionem novam ad fidem mss., recensuit P. Eduardus Alenconiensis, Rome, Desclee, 1896.

S. Bonaventurae: Legendae duae de Vita S. Francisci, editae

---

\*Lest some apology might seem in order for recommending my own work on this subject, I may say that I do so by express request of the Editor. Moreover, there is no other book in English on the subject which makes any pretence of being up-to-date.

a P. P. Collegii S. Boneventurae, Quaracchi, 1898. (English translation by Miss Lockhart with a preface by Cardinal Manning, 1898).

Sancti Francisci Legenda Trium Sociorum edidit M. Faloci Pulignani, Foligno ex typog. Salvati, 1898. (English translation by E. Gurney Salter: *The Legend of the Three Companions*, London, Dent, 1902).

Speculum Perfectionis. Ed. Sabatier, Paris, Fischbacher, 1898. (English translation of the text only by the Countess de la Warr: *The Mirror of Perfection*, Benziger, 1902). See also *Speculum Perfectionis*, Ed. Lemmens, Quaracchi, 1902.

De Adventu Fratrum Minorum in Angliam, Fr. Thomas Eccleston, O. F. M.: in *Anal. Franc.*, t. I.; Quaracchi, 1885. English translation by Fr. Cuthbert, O. S. F. C.; *The Friars and How They Came to England*, Herder, St. Louis, Mo., 1903).

Sacrum commercium B. Francisci cum Domina Paupertate, Ed. Fr. Eduard Alencon. O. M. Cap., Rome, ex typog. Kleinbub, 1900. (English translation by Montgomery Carmichael: *The Lady Poverty*, New York, Tennant and Ward, 1901).

Floretum S. Francisci Assisiensis. Ed. Sabatier, Paris, Fischbacher, 1903. The best Italian version of the Fioretti for the general reader is that of Antonio Caesari, Verona, 1822. (A new edition of the excellent translation made by the English Franciscan Friars has recently been issued with illustrations by Woodruffe: *The Little Flowers of St. Francis*, Benziger, 1905).

Histoire de St. Francois d' Assise by Léon Lemonnier, Paris, Lecoffre, 1889. (English translation by a Franciscan Tertiary with an Introduction by Cardinal Vaughan, London, Kegan Paul, 1894).\*

Saint Francois d' Assise, by Fr. Leopold de Chérance, Paris, Poussielgue, 1892. (English translation by R. F. O'Connor, Benziger, 1901).

St. Francis of Assisi: His Times, Life and Work by Canon Knox Little, New York, Whittaker, 1904.

St. Francis of Assisi, Social Reformer, by Rev. Leo. L. Dubois, S. M., Benziger, 1906.

Les Poetes Franciscains en Italie au Trezieme Siécle, 16th ed., by F. Ozanam, Paris Lecoffre, 1882.

Franz von Assisi und die Anfänge der Kunst der Renaissance in Italian, by H. Thode, Berlin; Grote, 1904.

Franciscan Legends in Italian Art, by Emma Gurney Salter, New York, Dutton, 1905.

The Story of Assisi, by Lina Duff Gordon, London, Dent, 1901.

---

\*I regret to learn that the translation of Le Monnier's work is well nigh exhausted.



The Cities of Umbria, by Edward Hutton, London, Methuen, 1905.

Here then we must bring to a close our short selection from the huge catalogue of literature on St. Francis, and the early Franciscan movement. This list is intended mainly for those who have leisure for cursory rather than prolonged and critical study of the sources. The latter will know what works to consult better than I can tell them. For the rest, to attempt a bibliography commensurate with the subject would be no less difficult than superfluous in an outline like the present one.

All the foreign works mentioned in this list may be obtained through Messrs. Benziger.

## GOD'S PROVIDENCE

### Where There is Neither Seed Time Nor Harvest.

BY CHARLES QUINCY TURNER

A land where there is neither seed time nor harvest, and never has been; where no fruit or cereal is ever planted, where not a single vegetable is either produced spontaneously by nature, or raised by man's aid; where neither flax, nor cotton, nor wool, is either grown or known; where no scrap of any merchandise is ever imported, and yet where life is joyous and healthy, is an almost incomprehensible set of conditions. These are the circumstances under which the Smith Sound Eskimos and their forefathers, have lived, happily and contentedly, for generations upon generation: on the east coast of Behring Straits between Melville Bay and Kane Basin. Any ordinary good map of America shows the location. Cape York is its northern extremity; and this oasis, in the otherwise everlasting arctic ice cap, is about 225 miles from North to South, and runs back in some places inland 100 miles.

Here the sun never appears above the horizon for 110 days in winter, and never disappears below the horizon for 110 days in summer. The rest of the year is the borderland of approaching winter and departing winter. There is no wonder therefore that Nature never gets a chance to grow anything but a short grass, here and there, and in a few sheltered nooks a few stunted flowers. This grass is the natives' salvation, for, round the Obeik bay coast, it supports reindeer, and of these in the short summer, the skilful hunters take toll: it provides them with the only meat with red blood in it, which they get throughout all the year; and it provides them leather for their summer tents, and for shoes, and sinews for sewing, and precious horns and bones, which they convert into implements. The rest of their food, except a very rare bear comes along, is derived from the sea, the seal, the walrus, the whale, and other lesser fish, with a few netted sea fowl, are their only support in food, in clothing, in fireing, and light; every particle of them is utilised, the fur of the seal clothes them, the blubber of the whale and the walrus, provides them with heat and lamp light; for of course there is no wood, except may be, very rarely, some precious relic may drift in on the waves, and that, the most valuable treasure trove of a lifetime, is guarded sacredly for use in the framing of their boats and sleighs, both of which they make, and use with great skill, and intrepid daring.

Of course under such circumstances, a form of social economy has had to develop to fit the conditions; and it fits them admirably; with a result that they are happy, honest, care free, strong, in-

telligent and hospitable. Every man, and every family, are their own builders, tailors, shoemakers, and artificers of every kind; and the whole land belongs to all in common: and so does the product of their hunts, whatever is the result of every party, and every individual's hunting skill, is brought into the common stock and divided. If there is plenty all join it. If there is dearth all participate in its hardships alike.

And here, under the northern sky in bleakest winter, by the light of the aurora borealis and the moon they make long journeys to see friends. They sing, they improvise and they make merry: though they have no intoxicants and no narcotics, and when the winter's larder is filled, and the furs secured, their year's anxiety is over. They have no government to vex or tax them, no war-path to go upon, for they have no neighbors, and they have no fear of invasion, for the same season. Strange, wondrous strange, to what dissimilar conditions man can adapt himself under God's providence!

## QUARRELS OF FAMOUS MEN—DANIEL O'CONNELL AND BENJAMIN DISRAELI\*

BY THOMAS SWIFT

At the time of their quarrel, if the incident in which all the fire-eating was done by one party only can be so called, O'Connell, still in his prime, was the uncrowned King of Ireland, and by far the most commanding political figure in the United Kingdom, if not indeed in Europe; while Disraeli was as yet but a budding novelist and a mere political adventurer. While the episode looms largely in the career of the latter, in that of the former it seems to have been nothing more than an incident—an incident of secondary importance. In his published correspondence the role Disraeli attributes to himself in the affair frequently appears, embellished at pleasure and apparently with great gusto; whereas it is hard to find any trace of the incident in the published correspondence of O'Connell. Had it not been for the former, the first and only exchange of personal abuse might have ended in a laugh—at the discomfiture of the Jew. The enemy crushed, the obstacle swept aside, the Liberator went on his way. The veteran politician contented himself with the one fierce outburst of resentment for uncalled-for insult; the irresponsible adventurer, salving his wounded feelings with the notoriety his own spectacular handling of the affair won for him, sought in vain for further satisfaction.

On the assumption that it is lawful for a man, when he finds himself attacked, more especially when he finds himself assailed without provocation or warning, not only to ward but also to counter with all his might, then it must be conceded that, from the beginning, O'Connell was in the right and Disraeli in the wrong. It will appear, too, that, according to universal opinion, an unimpeachable referee, the latter was completely worsted in the first bout; and further, that the disproportionate distension of the affair was entirely due to Disraeli's persistent exploitation of it through a considerable period of his own remarkable career. His writings are repeatedly disfigured by outbursts of abuse of the great Irish tribune, the sheer wantonness of which deprives them of any influence they otherwise might possess, and tends only to discredit the judgment and character of the writer. Oftentimes he raves in paroxysms of bigotry against the Catholic

---

\*Earl of Beaconsfield, novelist, statesman, and Premier of England; born 1804, died 1881. He was one of O'Connell's bitterest enemies.

Church, apparently for no other reason than that it was the Church to which his enemy belonged. Never did man more to blazon his own defeat and show how keenly he smarted under punishment.

It would be too much to assert that at any time O'Connell's connection with Disraeli amounted to friendship. It was merely political, of expediency rather than of sentiment, and for its rupture the latter was wholly responsible. As one of his apologists, Robert Arnot, summing up the situation at this distance of time, says, in a biographical preface to the "Chancellor's Edition of the Works of Benjamin Disraeli," 1904:

"When Tory candidate for Taunton, Disraeli had gone out of his way to make a violent attack on the Agitator in an election speech. The latter had retorted with a bitter surmise as to his assailant's descent from the Impenitent Thief on the Cross, and for once, Disraeli's usually impassive nature had been stung into madness." This happened in 1835, six years after O'Connell had gained his greatest triumph, Catholic Emancipation.

As fair authority for the origin and beginning of his acquaintance with the Liberator, Disraeli's own statement in a letter to the "Times," December 31, 1835, may be accepted. In it he refers to his first election campaign, at High Wycombe, Buckinghamshire, in 1832, when he ran as an Independent, but was beaten by a Whig. This letter was as follows:

"A friend of mine (Mr. Lytton Bulwer) interested in my success, knowing that I was supported by that portion of the constituency styled Radicals, appealed to Mr. O'Connell and Mr. Hume, with whom he was intimately acquainted, to know whether they had any influence in Wycombe, and requested them to exercise it in my favor. They had none, and they expressed their regret in letters to this gentleman, who forwarded them to me at Wycombe; and my committee, consisting of as many Tories as Radicals, printed them. This is the story of my connection with Mr. O'Connell."

The letter of O'Connell alluded to in the foregoing epistle, expresses regret that the writer had no acquaintance at Wycombe to whom he could recommend Disraeli, and very gracefully concludes as follows:

"It grieves me, therefore, to be unable to serve him on his canvass. I am as convinced as you are of the great advantage the cause of genuine reform would obtain from his return. His readiness to carry the Reform Bill into practical effect towards the production of cheap government and free institutions is enhanced by the talent and information which he brings to the good cause. I should certainly express full reliance on his political and

personal integrity, and it would give me the greatest pleasure to assist in any way in procuring his return, but that, as I have told you, I have no claim on Wycombe."

Surely this was a most gracious letter viewed from any standpoint, and eminently in keeping with the occasion. Its terms and sentiment are generous, and coming from a personage so conspicuous and exalted in public life peculiarly adapted to encourage and sustain a young and ambitious man in his first political contest. Referring to this and Joseph Hume's letter, Disraeli states that his committee merely printed them. Not only were they printed but distributed and used widely to catch Radical and reform votes, "This is the story of my connection with Mr. O'Connell," concludes Disraeli in his letter of explanation to the "Times." Of course he meant only as far as the Wycombe election was concerned. For in a letter to his sister, dated May —, 1834, he says, "I dine with O'Connell to-morrow;" and in another to the same person, of date June 16, 1834, he writes: "Thus I have had three interviews of late with three remarkable men who fill the public ear at present—O'Connell, Beckford and Lord Durham. The first is the man of the greatest genius, the second of the greatest taste, and the last of the greatest ambition." From which it may be gathered that, in the interim, he had not only met O'Connell socially, but had also partaken of his hospitality. In fact everything that can be found bearing on this connection tends to show that, up to 1834, Disraeli had experienced nothing but the greatest kindness and courtesy at the hands of the Liberator, whom in 1835 he "went out of his way" to insult and vilify without the slightest valid reason or provocation.

But, it is urged in palliation by his apologists that Disraeli at the Taunton election in 1835, on which now historical occasion the attack was made, had abjured Radicalism and was then standing in the Tory interest, and consequently found himself in opposition to O'Connell and the Radicals, not to speak of the Whigs; but there is not the slightest pretence or shadow of a reason advanced in support of the propriety or even expediency of his personal affront to the Liberator.

At the time Disraeli was thirty years old. He had lived extravagantly and was overwhelmed with debt. To redeem his fortunes it was imperative that he should be elected to Parliament, and just as imperative that he should ally himself with one or other of the two great political parties to accomplish his purpose. He joined the Tories, because he hated the Whigs; and on the other hand did not greatly esteem Peel and his Party, with which he identified himself. But a political adventurer is not wont to be very fastidious, and Disraeli seems to have turned his back upon

his quondam friends and associates with the same exasperating ease and disregard for forms as he turned his political coat. In fact, at this period of his public life his political coat appears to have been of as many colors as the famous coat worn by Joseph, the son of Jacob, and a match for the latter as a cause of personal trouble and disaster. In 1832, at Wycombe he posed as an Independent with Radical leanings and a partiality for O'Connell; in 1835 he contested Taunton as a straight Tory, arrayed alike against Radicals, Whigs, O'Connell, and his own former political principles. To meet the charge of inconsistency and hypocrisy, which his enemies seem to have made against him, he advanced the plausible and self-satisfying political doctrine that "a statesman is the creature of his age, the child of circumstance, the creation of his time." "I laugh, therefore," he said, "at the objection against a man, that at a former period of his career he advocated a policy different to his present one."

It is claimed by Disraeli and his apologists that there is no authentic report of the speech which was the cause of all the trouble, and that it is extremely difficult in consequence to judge how much of the fracas may have been founded on misunderstanding. But the text of O'Connell's terrific reply leaves no room for doubt that the report of the speech forwarded to him named him as an incendiary and a traitor. It seems that, on the occasion, Disraeli delivered two speeches—one at the Castle Inn, on the evening of his arrival at Taunton, and another on the hustings, and it is possible that the reports of the two were in some way confounded. Of the latter speech there were two reports, one by the "Dorset County Chronicle," the local paper, and the other by the "Morning Chronicle," differing in some particulars from its mate. It is probable that the "Morning Chronicle" report was the one O'Connell saw, as the local report does not contain the word "incendiary." However, Disraeli is reported to have alluded to the strange alliance that had been effected between Lord Melbourne and the Irish tribune, and in the course of his remarks to have said: "I look upon the Whigs as a weak, but ambitious party, who can only obtain power by linking themselves with a traitor. I ought to apologize to the admirers of Mr. O'Connell, perhaps, for this hard language. I am myself his admirer, so far as his talents and abilities are concerned, but I maintain him to be a traitor."

In the report of the speech in the "Dorset County Chronicle" occurs the following passage:

"Perhaps I may take this opportunity of explaining to that honorable gentleman who seconded my opponent, and who laid so much stress on my observation, that 'the Whigs had seized the bloody hand of O'Connell.'"

Here also, it must be observed that no report is to be found of the speech in which this expression occurs. It may have been used in the Castle Inn speech already referred to, which was mentioned but not reported by the "Taunton Courier," April 22nd,

Disraeli continued:

"Is it possible that so elaborate a rhetorician as that honorable gentleman can have literally supposed that Mr. O'Connell was in the habit of going down to the House of Commons with his hand reeking with gore, or that the Whig government crawled upon their knees to embrace it? I meant they had formed an alliance with one whose policy was hostile to the observation of the country, who threatens us with a dismemberment of the Empire which cannot take place without civil war."

The word "incendiary" is not found in the report; but the sense is the same. The text and the explanation are as false and insulting as they could be made, the whole aggregating a most wanton and unprovoked assault on one at whose hands the speaker had met with nothing but genuine kindness, graceful courtesy, generous sympathy and support.

Is it any wonder that O'Connell, even in his sphere so far above his traducer in point of social and political status, should have deemed himself very scurvily treated? Generous and good-natured though he was, he was the last man to sit tamely under such an outrage, and the palpable ingratitude of it appears to have moved him to resentment more than the abuse itself. His turn came quickly. In a speech at a Trades Union meeting in Dublin, he took occasion to revert to the incident, and in a sudden scathing arraignment, that for lacerating invective has probably never been equalled in the annals of polemics, he administered a castigation that stung his rash antagonist into fury and overwhelmed him with a roar of ridicule.

"Never in the annals of political turpitude," exclaimed O'Connell, "was there anything deserving the name of blackguardism to equal the attack of Benjamin Disraeli upon me. What is my acquaintance with this man? Just this: In 1831, or the beginning of 1832, the borough of Wycombe became vacant. I then knew him, but not personally—I knew him merely as the author of one or two novels. He got an introduction to me, and wrote me a letter stating that I was a Radical reformer, and as he was also a Radical, and was going to stand upon the Radical interest for the borough of Wycombe, where he said there were many persons of that way of thinking who would be influenced by my opinion, he would feel obliged by receiving a letter from me, recommendatory of him as a Radical. His letter to me was so distinct upon the subject, that I immediately complied with the request, and composed as good an epistle as I could in his behalf.



"I am in the habit of letter-writing, and Mr. Disraeli thought this letter so valuable that he not only took the autograph, but had it printed and placarded. It was, in fact, the ground upon which he canvassed the borough. He was, however, defeated, but—that was not my fault. I did not demand gratitude from him; but I think if he had any feeling of his own, he would conceive I had done him a civility at least, if not a service, which ought not to be repaid by atrocity of the foulest description.

"At Taunton this miscreant had the audacity to style me an incendiary! Why, I was a greater incendiary in 1831 than I am at present, if I ever were one; and if I am, he is doubly so for having employed me. Then he calls me a traitor. My answer to this is—he is a liar. He is a liar in action and in words. His life is a living lie. He is a disgrace to his species. What state of society must that be that could tolerate such a creature—having the audacity to come forward with one set of principles at one time and obtain political assistance by reason of those principles, and at another to profess diametrically the reverse? His life, I say, is a living lie. He is the most degraded of his species and his kind; and England is degraded in tolerating or having upon the face of her society a miscreant of his abominable, foul, and atrocious nature. His name shows that he is by descent a Jew. . . . . I have the happiness of being acquainted with some Jewish families in London; and more accomplished ladies, or more humane, cordial, high-minded, or better educated gentlemen, I have never met. It will not be supposed, therefore, that when I speak of Disraeli as the descendant of a Jew, that I mean to tarnish him on that account. They were once the chosen people of God. There were miscreants amongst them, however, also, and it must have certainly been from one of those that Disraeli descended. He possesses just the qualities of the impenitent thief who died upon the cross, whose name, I verily believe, must have been Disraeli. For ought I know, the present Disraeli is descended from him, and with the impression that he is, I now forgive the heir-at-law of the blasphemous thief who died upon the cross."

Beaten in the war of words, infuriated by this deluge of abuse, and goaded to madness by the avalanche of ridicule launched upon his head by the Whig "Globe's" publication of O'Connell's philippic and wide publicity given it by the press generally, Disraeli challenged his formidable foe to mortal combat. This challenge was not accepted. O'Connell had, to his life-long regret, killed a man in a so-called affair of honor and registered a vow never to fight another duel. He has put himself on record with reference to the practice. "As to duelling," he says, "I have no hesitation to tell you that I treat it with the most sovereign contempt, as a

practice inconsistent with common sense, but, above all, as a violation, plain and palpable, of the divine law."

Disraeli then challenged Morgan O'Connell, the second son of the Liberator, who had some little time before met Lord Alvanley for insulting his father. It was this duel Disraeli referred to in his challenge to Morgan, when he called upon him "to resume his vicarious duties of yielding satisfaction for the insult which his father had so long lavished with impunity upon his political opponents." Morgan promptly and with very good reason refused to take up the gauntlet, on the ground that, although he had fought one man who had insulted his father, he did not feel himself called upon to meet every man who might conceive himself to be affronted by his father's words. And indeed, if he had undertaken such a task, in accordance with the political and social ethics of the day he would have required many more lives than ordinary mortals are usually endowed with. The thought presents itself not ineptly, and without any reflection on the honesty of Disraeli's courage, that in the face of two such redoubtable foes, it was perhaps fortunate for him that his challenges were refused. Had either of them been accepted, modern English Toryism might never have found its own personal embodiment in such perfection, nor England her most imperialistic prime minister and statesman.

The efforts to bring about a meeting having thus failed, Disraeli had recourse to his pen. He wrote a weakly abusive but vengeful letter, dated May 5, 1835, and sent a copy of it to O'Connell and another to the "Times." After describing his unsuccessful efforts to obtain satisfaction, he proceeds:

"I admire your scurrilous allusion to my origin. It is quite clear that the 'hereditary bondsman' has already forgotten the clank of his fetters. I know the tactics of your church; it clamors for toleration, and it labors for supremacy. I see that you are quite prepared to persecute. . . . I have a deep conviction that the hour is at hand when I shall be more successful, and take my place in that proud assembly of which Mr. O'Connell avows his wish no longer to be a member. I expect to be a representative of the people before the repeal of the Union. We shall meet at Philippi; and rest assured that, confident in a career, and in some energies which have been not altogether unproved, I will seize the first opportunity of inflicting upon your a castigation which will make you at the same time remember and repent the insult that you have lavished upon—Benjamin Disraeli."

Disraeli was shortly afterwards arrested, at the instigation of an acquaintance of O'Connell, he asserts in one of his letters, carried off in a hackney coach, brought before a magistrate and bound over in securities of five hundred pounds to keep the peace. And there the matter rested for the time.

In 1836 there appeared in the "Times" a series of anonymous contributions, entitled "The Letters of Runnymede." They were written after the style of Junius and addressed to various men more or less conspicuous in public life. One was addressed to the peers, and another to the people of England. Their anonymity was for a time a matter of lively speculation, which from evidence in his letter to his sister furnished their real author, Benjamin Disraeli, an immense amount of amusement and not a little satisfaction. It is said that he never publicly or formally acknowledged them as his productions. But they are his, and are to be found in complete editions of his works. In the letter addressed "To the People" occurs one of the vilest and most dastardly attacks on O'Connell that was ever made upon any man in the public life of any country. That it was composed in the calm atmosphere of the study and not declaimed amid the stormy surroundings of the public rostrum is so much the more discreditable to its author. To publish such a villainous diatribe, and that anonymously, must ever remain an indelible disgrace on the "Times" and on English journalism. Its reproduction here, or in any other publication, would be an insult to the memory of the Liberator; its existence will prove a lasting testimony to the ferocious influences and unscrupulous methods against which he had to contend in his heroic and glorious struggle for Catholic Emancipation and the amelioration of the condition of his people. As an exhibition of childish impotency and unreasoning personal spite it is superb; as an arraignment of a great man before the bar of public opinion, as it pretends to be, it is nothing more than a pyrotechnic display, gotten up for the obvious purpose of working off the author's own spleen.

In 1837 Disraeli was returned for Maidstone and took his seat in the House of Commons. He had vowed revenge when he and O'Connell should "meet at Philippi." The meeting had come and the opportunity was at hand. In those days new members rarely spoke during their first session, and generally refrained from speaking on important topics for several sessions; but impatient for revenge, three weeks after Parliament assembled, the young member for Maidstone rushed upon his fate. It was during the debate on the Irish Elections Petitions. It appears that Mr. Spottiswoode, the Queen's printer, had during recess started a subscription to provide Protestant candidates with money to contest Irish constituencies, and also to supply funds for the prosecution of petitions against such Roman Catholic members as should be returned. Such proceedings were naturally warmly resented by the Irish members who looked upon the subscription as a conspiracy to suppress the political and religious liberty of Ireland, and the

matter was brought before the House. In the course of the debate hard blows had been exchanged. Sir Francis Burdett, member for Wiltshire, and one of the Liberator's most bitter enemies, had denounced O'Connell as encouraging assassination, and declared that there were many people living in Ireland under a system of terrorism "more powerful and more dreadful than that which existed under Robespierre in France," and concluded by accusing him with making patriotism "a source of gain. O'Connell in a speech of considerable length had replied that he had sacrificed a splendid professional income to defend his country's rights—"Was he for this to be vilified and traduced by an old renegade?" As the Liberator resumed his seat Disraeli caught the speaker's eye. The story of the failure of his maiden speech in Parliament has often been told. In spite of the habitual consideration of the House for a novice, the orator's affected style and manner were irresistible. Dressed in a bottle-green coat, with a black cravat around a collarless neck, and an expanse of jewelry on his white waistcoat that dazzled the eyes of the spectators, striking a theatrical attitude, he stood fore-doomed to failure. His speech was as stilted and affected as his manner, and his whole delivery at amusing variance with the severe simplicity and unimpassioned style of English Parliamentarians. Members looked up and smiled, smiles broke into laughter, and after a stormy course, in spite of the efforts of the speaker to preserve order, the oration came to a premature end amid shouts of merriment and a roar of ridicule. It was an episode almost unparalleled in the annals of the House.

Of course, Disraeli attributed his failure to the obstructive tactics of the Radicals and O'Connell's followers, and for once, no doubt, his judgment was not far astray. The former had not forgotten his political apostasy, nor the latter his quarrel with their illustrious chief—to say nothing of the mass of Whigs who were hostile to him. They bided their time, ready to pounce upon the luckless orator the moment he gave them the slightest pretext for interruption. The report of the speech, as far as it was permitted to go, is ominously punctuated with—murmurs—renewed murmurs—laughter—loud laughter—uproar and cries of Question—until at length the gathering storm burst all bounds. The orator had indulged in repeated fruitless pecking at O'Connell and at length felt himself impelled to speak of the alliance between the Whigs and the Irish Catholics. With a fanciful display of rhetoric he described Lord Melbourne as flourishing in one hand "the keys of St. Peter;" in the other, he was going to say, as he afterwards confessed, "the cap of liberty;" but the close of the sentence was drowned in a torrent of derisive shouts. It was

the irony of fate that the rock upon which his first Parliamentary bark split should have been that of "the keys of St. Peter." After that every time he tried to proceed the storm burst forth again with renewed violence, and the speaker could not still or silence it. They had "met at Philippi;" and O'Connell had conquered without striking a blow.

## PRE-RAPHAELITISM IN THE "RIME OF THE ANCIENT MARINER."

BY LEONARD J. CARRICO, C. S. C.

Coleridge's "Ancient Mariner" is in several respects a unique piece of literature. It does not require more than a cursory reading, however, to discover in this poem a species of art, which some fifty years later took the well-sounding, though rather curious name, Pre-Raphaelite.

The Pre-Raphaelite movement of the middle-nineteenth century, originated by the artist-trio, Rossetti, Hunt and Millais, and later championed by the great art-critic, Ruskin, was primarily a revolt in the art of painting, a deliberate and persistent revolt against current convention and out-worn generality, in favor of originality, truth to nature and objective beauty. The young artists had all three tired of the art-schools, and finding that they had a common aspiration for freedom, they united, and very deliberately marked out the aim of their work, proposing to return to the free, original style of the artists that had preceded Raphael. They named themselves "The Pre-Raphaelite Brethren;" their motto was "Back to Nature;" their shiboleth, "Sincerity;" their bond of union as formulated by Michael Rossetti was:

I.—To have genuine ideas to express;

II.—To study Nature attentively, so as to know how to express them;

III.—To sympathise with what is direct and serious and heartfelt in previous art to the exclusion of what is conventional and self-parading and learned by rote; and

IV.—Most indispensable of all, to produce thoroughly good pictures."

Accordingly the Brethren produced and placed on exhibition pieces thoroughly illustrative of their doctrine. At first they were very favorably received; but as soon as the mysterious letters P.-R. B., which were to be found in the corner of each canvas, were interpreted, the whole art-public arose in a fury against the presumptive young rebels. The struggle waged for years, and the fact that the Brethren survived it is, perhaps, the best proof that their cause was at least partially righteous.

Thus, the Pre-Raphaelite movement was a revolt in the art of painting. It had also an influence even from the beginning upon some of the younger and more independent-minded sculptors. And as several of these painters and sculptors were also poets, it was to be expected that the new spirit should sooner or later manifest itself in literature. There was not, however, the same oc-

casation for a revolt in literature that there was in the two other arts, because the triumph of the great Romantic revolution in the beginning of the century had established for the poet an almost unconditioned freedom. Pre-Raphaelitism was, in fact, an application of the Romantic Idea to the art of painting, whereas in poetry it was merely the extension in a particular direction of the Romanticism already applied. In the first instance Pre-Raphaelitism was a necessary movement, while in literature it was only incidental.

As poets, the Pre-Raphaelites aimed at sincerity, true beauty, unmistakable actuality, and a brilliant pictorial presentment. The attainment of these qualities implied in the poet a devotional love of Nature, an independent aesthetic, scrupulous exactness in detail, and perfect finish.

Had the poet Coleridge deliberately planned for himself just such a manner of writing, he could not have illustrated its merits better than he has done in his "Ancient Mariner." No doubt the very unconsciousness, or pure naturalness of the illustration saved the poem from the defects and excesses of formal Pre-Raphaelitism. I shall first note briefly the circumstances of composition, something of the character of the theme, and then a few of the numerous touches in the art of the "Ancient Mariner" that are not doubtfully Pre-Raphaelite.

In the autumn of 1797 Wordsworth was spending some time with his friend Coleridge at his home in Somersetshire. The two poets made frequent trips about the country enjoying and studying Nature. Not having the wherewith to defray the expenses of one of their excursions, they planned a joint composition for a magazine for which they hoped to obtain the necessary five pounds. They chose as theme a sea-tale founded upon a dream which a friend had recently related to Coleridge. They had not more than begun on the work, however, when the two poets found that they could not harmonize with any hope of success. Hence Wordsworth withdrew, and began upon a plan of his own, while Coleridge alone continued the "Rime of the Mariner." He spent more time upon it and made it much longer than was originally intended, so that what was begun as a mere emergency poem was finished a master-piece.

The argument prefixed to the poem by the author reads:

"How a ship having passed the Line was driven by storms to the cold Country towards the South Pole; and how from thence she made her course to the tropical Latitude of the Great Pacific Ocean; and of the strange things that befell; and in what manner the Ancyent Marinere came back to his own Country."

"An ancient Mariner meeteth three gallants bidden to a wed-

ding-feast, and detaineth one." He relates his strange story to the wedding-guest, who is at first impatient of the delay, but is soon so interested in the narrative that he forgets about the feast. The old sailor relates how when his ship was driven away by the storm into the icy Antarctic, they were followed by a great sea-bird called the Albatross. Soon after a favorable south wind began to drive them back towards their course. As the Albatross turned and followed it came to be regarded by the crew as a bird of good omen. For some reason not given, or for no reason, the Mariner one day killed the bird with his cross-bow. His shipmates denounced the act, the crime of which appears when having reached the Line in the middle of the Pacific, a great calm settles upon the ship and holds them stockstill for days under the torrid sun. In their desperation the men hang the dead bird to the neck of the slayer. The Mariner makes repeated efforts to pray, but can succeed only in cursing. At length they descry a distant sail; their hopes are revived. But it proves to be only a spectre-ship manned by two ghostly personages, Death and Life in Death, who, when the mysterious vessel draws near, are seen dicing for the lives of the crew. Death wins all but the Ancient Mariner. The strange ship speeds off again. All his companions have fallen dead upon the deck, and the Mariner is all but dead, when at length the Albatross falls from his neck, and he is now for the first time able to pray. Some kindly Spirit takes charge of the ship; the vessel is re-manned with the bodies of the dead men, each working at the accustomed post. The ship is driven speedily by a mysterious power, and in this miraculous manner the Mariner is carried back to his own country. On drawing up in the harbor the spirits that had inspired the bodies of the dead men quit them, and appear on the deck in the fiery forms of seraphs, as a signal to the land. Their light attracts the notice of the harbor pilot, who, with his boy and an old hermit, rows out to meet the vessel. But as they drew near a mysterious opening of the sea swallows the ship. The Mariner is swept from the deck by the waves, is found and taken into the pilot's boat. When he revives he beseeches the hermit to shrive him. He confesses the crime of killing the Albatross, and is thus relieved of the awful agony that has tormented him ever since he committed the deed. But even now that agony returns at times, and he can free himself only by repeating his story to some one that will hear it.

Such is the substance of the poem, if substance it can be called, as gathered from the poem itself with the help of Coleridge's own prose version given in the margin. A marvelous tale, indeed! as wild and fanciful as the most far-fetched fairy-tale! as little coherent as the most extravagant nightmare! But this



very myth is wrought out in the poem piece by piece with an actuality which redeems a dozen times the woeful strain and incongruity of the several incidents. Coleridge triumphs over his difficulties by "sheer vividness of imagery" and sincerity of narration.

The following specimens, will, I think, verify the observation:

The bride hath paced into the hall,  
Red as a rose is she;—

a simile characteristic of the "Rosetti Tradition." The ship driven away before the storm is thus portrayed:

With sloping masts and dripping prow,  
As who pursued with yell and blow  
Still treads the shadow of his foe,  
And forward bends his head,  
The ship drove fast, loud roared the blast,  
And southward aye we fled.

At length did cross an albatross,  
Through the fog it came;  
As if it had been a Christian soul,  
We hailed it in God's name.  
The fair breezes blew, the white foam flew,  
The furrow followed free;  
We were the first that ever burst  
Into that silent sea;—

Note also this description of their joyful progress when the favorable wind drove them out of the icy seas into the great Pacific:

Down dropped the breeze, the sails dropt down  
'Twas sad as sad could be;  
And we did speak only to break  
The silence of the sea!

And then the contrast when they are suddenly arrested by the fatal calm:

Day after day, day after day,  
We stuck, nor breath nor motion;  
As idle as a painted ship  
Upon a painted ocean.

Water, water, everywhere,  
And all the boards did shrink;  
Water, water, everywhere  
Nor any drop to drink.

The very deep did rot: O Christ!  
That this should ever be!  
Yea, slimy things did crawl with legs  
Upon a slimy sea.

Surely it is not possible to picture in words a scene more real than this. The reader may realize it in detail almost as perfectly as could be done by an eye-witness. And here are others just as graphic; the Mariner describes the distant sail:

There passed a weary time. Each throat  
Was parched, and glazed each eye.  
A weary time! a weary time!  
How glazed each weary eye,  
When looked westward, I beheld  
A something in the sky.

A speck, a mist, a shape, I wist!  
And still it neared and neared:  
As if it dodged a water-sprite,  
It plunged and tacked and veered.

With throats unslacked, with black lips baked,  
We could nor laugh nor wail;  
Through utter drought all dumb we stood!  
I bit my arm, I sucked the blood,  
And cried, a sail! a sail!

With throats unslacked, with black lips baked,  
Agape they heard me call;  
Gramercy! they for joy did grin,  
And all at once their breath drew in,  
As they were drinking all.

He describes the death of his mates:

Four times fifty living men,  
(And I heard nor sigh nor groan)  
With heavy thump, a lifeless lump,  
They dropped down one by one.

The souls did from their bodies fly,—  
They fled to bliss or woe!  
And every soul, it passed me by,  
Like the whis of my cross-bow;—

The awful agony of the lone survivor cursed by his dead companions:

The many men, so beautiful!  
And they all dead did lie:  
And a thousand thousand slimy things  
Lived on; and so did I.

I looked upon the rotting sea,  
And drew my eyes away;  
I looked upon the rotting deck,  
And there the dead men lay.

I closed my lids, and kept them closed,  
And the balls like pulses beat;  
For the sky and the sea, and the sea and the sky  
Lay like a load on my weary eye,  
And the dead were at my feet.

The cold sweat melted from their limbs,  
Nor rot nor reek did they:  
The look with which they looked on me  
Has never passed away.

An orphan's curse would drag to hell  
A spirit from on high;  
But oh! more horrible than that  
Is the curse in a dead man's eye!  
Seven days, seven nights, I saw that curse,  
And yet I could not die.

Lastly, witness the scene of the snakes playing about the ship  
on the moonlight night:

Beyond the shadow of the ship,  
I watched the water-snakes:  
They moved in tracks of shining white,  
And when they reared, the elfish light  
Fell off in hoary flakes.

Within the shadow of the ship  
I watched their rich attire:  
Blue, glossy green, and velvet black,  
They coiled and swam; and every track  
Was a flash of golden fire.—

And so to the end every few lines forms a picture just as true as these—pictures of ghostly forms and ghastly scenes, but pictures as real and vivid as any ever drawn by Pre-Raphaelite with all his conscious effort. The Pre-Raphaelites sought to render their words pictorial, but not one of them perhaps, has succeeded better or oftener than Coleridge has done, all unwittingly of course, in the "Rime of the Ancient Mariner." When the Pre-Raphaelite treated a poetical or mystical idea they tried to present it in a veritable concreteness of imagery; Coleridge wrecks out his wild, disconnected fancies with such ease and verisimilitude that we can almost smell the stagnant sea, hear the swish of the spectre bark, and see the dead men rise. The Pre-Raphaelites humanized their supernatural personages, sometimes with injury to their supernaturalness; Coleridge invests his ghosts with a reality that is tangible, without ever prejudicing in the least their ghostly character. In a word, I do not think it requires any straining to say that the "Rime of the Ancient Mariner" is Pre-

Raphaelite in style. The main conception, or the tale itself, is Romantic—outrageously romantic; but the execution is Pre-Raphaelite. The several scenes and incidents are made into a series of pictures that are realistic in the best sense; the words are pictorial in the extreme, few and simple, but packed with a world of reality; the descriptive phrase is always terse and vigorous—Coleridge never “hides the forest with the trees”; the simile is instantly and widely suggestive; and every line breathes of sincerity, not to speak of originality. Indeed, were we to abstract from the poem those qualities that are plainly Pre-Raphaelite, I seriously doubt whether anything of value would be left—unless it were the magic rhythm of the ballad measure, and perhaps most of that charm is inseparably bound up with the words that are used.

What do these observations argue in regard to the Pre-Raphaelite Movement? I should say that this evident and entirely successful anticipation of the Pre-Raphaelite Idea is an indication that there must have been something genuine in the spirit that animated the Brethren of 1850. The very people and the very critics, I dare say, that denounced and ridiculed and slandered Rossetti and his fellow poets would have defended and commended the art of Coleridge, especially that in the “Ancient Mariner.” There never was a revolt of any sort without a reason. Even when the rebels are narrow, fanatic, aggressive, bloody-minded, the fact that there are rebels is a sure sign that “There’s something rotten in Denmark!” The old order may be radically right, but it most likely needs a mending. This is true of the English art movement of the last middle century. In painting, especially, classic tradition, formalism and the cherished “grand style” were crowding out the nobler qualities of the art. The art schools were misdirecting talent and ruining genius. Some of the independent minds refused to be taught therein, and set up for themselves a cult of their own. It should not be surprising that in their enthusiasm they went to the limit, or that a few should even wade out somewhat into the ridiculous. If the Pre-Raphaelite pot boiled over betimes, it was more than half the fault of those who furnished the fuel and fanned the flame.

Again, the Pre-Raphaelitism in the “Ancient Mariner” is an illustration of a very important general fact, which is gradually coming to recognition nowadays; that is, that all important movements, whether literary, moral, social, political or religious, are not purely fortuitous outbreaks, but developments, due to causes and influences that often antedate very much the formal move-

ment. A multitude of unconscious tendencies are begotten and developed in the minds and hearts of the people. But when some one of their number happens to have the perception to recognize in himself one of these tendencies, common to so many, and has the courage to point it out, formulate it and fight for it, the manifestation is as startling as an earthquake when in truth it is only the setting off of explosives that have been a-gathering for years.

# THE CATHOLIC BOHEMIANS OF THE UNITED STATES

BY THE REV. VALENTINE KOHLBECK, O.S.B.

(A lecture delivered at the Champlain Summer School, July 10, 1905.)

---

WHO ARE THE BOHEMIANS?—THE FIRST BOHEMIAN IMMIGRANTS IN THIS COUNTRY—NUMERICAL STRENGTH OF THE BOHEMIANS IN THIS COUNTRY—THEIR CHURCHES, SCHOOLS, HIGHER EDUCATIONAL INSTITUTIONS, THEIR ORPHANAGES, RELIGIOUS COMMUNITIES, ETC.—THEIR BENEVOLENT, DRAMATIC, LITERARY, RELIGIOUS ORGANIZATIONS—THEIR NEWSPAPERS—DEFECTION OF FAITH AMONGST THE BOHEMIANS, AND ITS CAUSE—WHAT HAVE THE BOHEMIANS DONE FOR THIS COUNTRY?—A PEN-PICTURE OF BOHEMIAN LIFE, CUSTOMS, ETC.—THE FUTURE OF THE BOHEMIAN CATHOLICS IN THIS COUNTRY

---

The first question to be answered is: Who are the Bohemians? It is necessary to put an answer to this question, because the word Bohemian is so differently used and understood. Some people are of the opinion that the word Bohemian stands for cheap artists, newspaper men, musicians, etc., who are without a steady occupation, or without a steady home, and who usually congregate in larger cities in cheaper quarters, not unfrequently called the Bohemian quarters. Nothing can be farther from the real meaning of the word Bohemian than this interpretation. Others again are of opinion that the word Bohemian signifies a roving and nomadic people, who have no steady home, and who are generally called gypsies or "zigeuner." These people come from Roumania and Hungaria, and have absolutely nothing in common with the Bohemians. They differ as much from the Bohemians as they differ from the German or the Anglo-Saxon people. Still others are of opinion that the Bohemians are those people that are born and reared in Bohemia, just as the Bavarians are those that are born and reared in Bavaria, and the Irish in Ireland. Even this interpretation is not entirely correct. Fully one-third of the peo-

ple of Bohemia are Germans, who speak the German language and belong to the Teutonic race. These are usually called the German-Bohemians. The real Bohemians are those that were born and reared in Bohemia, Moravia, or Silesia, speak the Bohemian language, and belong to the Slav race. The Bohemians are a branch of the great Slav race, which comprises the Russians, Poles, Slovaks, Slovenians, Croatians, etc. It is believed that this race originally immigrated from Asia. Having broken up into different groups, being governed by different chieftans, living in different countries and under different conditions, these people have developed different customs, etc. Their language likewise has undergone great changes. On the whole, however, they sympathize with each other.

Bohemia is one of the most beautiful provinces of the Austro-Hungarian monarchy. It is situated in the very heart of Europe, and surrounded on all sides by high mountains. The population of Bohemia, according to the last census in 1900, is 6,318,280. The Bohemians, of all the Slavic races, are the most progressive, energetic and cultured. In their own country they are mostly an agricultural people. They are musical, fond of song and poetry, honest, hospitable, conservative, simple in habit, moral and thrifty. About ninety-five per cent. of the Bohemians in Bohemia are Catholics.

The first Bohemian that immigrated to this country was, so far as can be ascertained, Augustyn Herman, or, as he is called in English, Augustine Herman. This gentleman was in the employ of the Dutch West Indies Company, and came to New Amsterdam, now New York, on one of their ships. We have no positive record of the exact date of his landing. It is surmised that it was in the year 1633. It is, however, historically certain that, in the year 1647, he settled in the locality where we have today the corner of Pine and Pearl streets, New York City. Mr. Augustine Herman was a highly gifted and educated gentleman. Governor Stuyvesant of New Amsterdam sent him on several very important missions. Herman made the first map of Maryland. Two copies are still extant, one in the British Museum in London, and the other in the archives of the State of Virginia, at Richmond. Herman died in the year 1692.

The second Bohemian that immigrated to this country and of whom we have historical record, was Bedrich Filip, known as Frederick Philipps. He was born in the year 1626. The place of his birth is not positively known. Authorities differ. John Jay of New York, the prominent American statesman and the first judge of the Supreme Court of the United States, was a relative of the Philipps. Mr. Filip and his descendants became very prominent in New Amsterdam, and played no mean part in the development of this colony. He died on the 6th day of November, 1702, and was buried in the cemetery known as Sleepy Hollow, near Tarrytown, Westchester county, New York.

Besides Herman and Filip, many other Bohemians came to this country in the eighteenth century, but unfortunately we have no historical record of them. In the year 1735, the Moravian Brethren, a Protestant sect, began to immigrate in great numbers. They settled in the present state of Georgia, near the river Ogechee, where they obtained by donation at the intercession of Count Nicholas of Zinzendorf, 500 acres of land, and at a later period, an additional 50 acres, whereon stands today the city of Savannah. They at once began to build a church. This church was the first Bohemian church in this country, and was blessed on the 28th day of February, 1736. John Wesley, the founder of the Methodist Church, was present. On account of the differences that existed between the settlers of different nationalities in these regions, the Moravian Brethren went to Philadelphia, Pa., and later followed their course further north and settled in the county of Northampton, Pa., where they founded the present town of Bethlehem.

It is probable that at the end of the eighteenth and at the beginning of the nineteenth century, many Bohemians came to this country, but either denying their nationality, representing themselves as Austrians and the like, or not being prominent, no historical record is extant. Bohemian immigration to this country practically dates from the year 1848, when Bohemians began to immigrate in great numbers and systematically. The great influx of immigration from Bohemia, however, dates from 1870-1890, and from the year 1898 to the present day. It may be stated that in the year 1850, there were about 10,000 Bohemians



in this country. In the year 1870, about 95,000. In the year 1890, about 360,000, and today we have about 517,300. This includes not only such that have directly immigrated from the old country, but likewise all those that have been born of Bohemian parentage. I regret that I am not able to adduce an official record of the Bohemian population in this country. The report of the Bureau of Statistics at Washington is misleading and incorrect. This report, for instance, gives to the state of Illinois a Bohemian population of only 30,000, whereas it is absolutely certain that in Chicago alone there are upward of ninety to one hundred thousand Bohemians. The discrepancy between the official report and the actual number of Bohemians in Chicago can be very easily explained. In the official report, only those are counted as Bohemians who were born in Bohemia, and not those who were born in this country of Bohemian parentage. Many Bohemians likewise have been enrolled as Austrians, for the reason that Bohemia is a province of Austria. The Bohemian population in the various states of the Union is as follows:

Illinois, about .....	110,000
New York State .....	40,000
Maryland .....	12,000
New Jersey .....	6,000
Massachusetts .....	1,000
Pennsylvania .....	8,000
Michigan .....	12,000
Ohio .....	30,000
Wisconsin .....	38,000
Minnesota .....	30,000
Iowa .....	45,000
Nebraska .....	57,000
Colorado .....	1,500
South Dakota .....	18,000
North Dakota .....	10,000
Oklahoma .....	5,000
Texas .....	48,000
Kansas .....	20,000
California .....	2,000
Oregon .....	800

Washington .....	1,000
Virginia .....	1,000
Arkansas .....	2,000
Indiana .....	2,000
Missouri .....	15,000
Scattered in various other states.....	2,000
<hr/>	
Total .....	517,300

Fully one-half of the Bohemians of the United States are farmers, and they are chiefly settled in the states of Iowa, Wisconsin, Michigan, Nebraska, North and South Dakota, Oklahoma, Kansas and Texas. The following cities have a large Bohemian population. New York City, about 30,000; Cleveland, Ohio, about 25,000; Chicago, Ill., about 95,000 to 100,000; Omaha, Neb., about 7,000; Cedar Rapids, Iowa, about 6,000 to 7,000; Baltimore, Md., about 9,000; Allegheny, Pa., 4,000; Detroit, Mich., 4,000; Milwaukee Wis., 7,000; St. Paul, Minn., 6,000; St. Louis, Mo., about 9,000.

The first Bohemian Catholic congregation in this country was organized and the first Bohemian Catholic church built in St. Louis, Mo., in the year 1854, by the Rev. Henry Lipovsky. In other states, the first Bohemian parishes and churches were founded as follows: In the Dakotas, at the town of Wahpeton, the first pastor being the Rev. Bergman; in Illinois in 1864, St. Wenceslaus parish, the first permanent pastor being the Very Rev. Joseph Molitor; in Iowa in 1860 at Spillville, with the Rev. Francis Urban as first pastor; in Kansas in 1868, at Marak, the first pastor being the Rev. Edmund, O.S.B.; in Maryland in 1870, at Baltimore, the parish being in charge of the Rev. Val. Vacula; in Minnesota in 1861, at New Prague, the first pastor being the Rev. Peter Maly; in Nebraska in 1876, the first church being built at Abie; in New York City in 1871, the parish being attended by the Revs. Gartner and Videnka; in Ohio in 1857, at Cleveland, the parish being first attended by the Rev. Anthony Krasny; in Pennsylvania, in Allegheny, the first pastor being the Rev. John Videnka; in Texas in 1872, at Fayetteville, first pastor being the Rev. Felix Dombrowski; in Wisconsin in 1858,

at Cooperstown and Mishicot, the first pastor being the Rev. Joseph Maly.

The number of Bohemian Catholic priests in the United States today is about 174. The number of Bohemian Catholic parishes with resident clergy is 125. They are divided among several states as follows: Nebraska, 18 parishes with 26 missions; Wisconsin, 22 with 27 missions; Pennsylvania 1 with 3 missions; Maryland, 1 with 1 mission; South Dakota, 5 with 6 missions; Texas, 16 with 23 missions; Iowa, 14 with 7 missions; Minnesota, 15 with 12 missions; Illinois (Chicago), 9 with 2 missions; Ohio, 6; Kansas, 5 with 6 missions; Michigan, 1 with 1 mission; North Dakota, 5 with 1 mission; Missouri, 3 with 3 missions; New York, 2 with 2 missions; Indiana, 1 with one mission; Oklahoma, 1.

There are 72 Bohemian Catholic schools in the United States, with 12,527 pupils. All of these schools maintain a very high degree of proficiency, and may well compare with parochial schools of other nationalities, as well as with the public schools of this country. At the school exhibit at the World's Fair in Chicago in 1893, several of our Bohemian Catholic schools received gold medals and a great number of diplomas. These schools are not Bohemian in the sense that the branches of the curriculum are taught in the Bohemian language, as many of our Catholic and non-Catholic brethren, not conversant with Bohemian schools, are of opinion. The English language is not excluded from Bohemian schools; on the contrary, it is the language of the schools. All the branches of the curriculum, such as reading, writing, spelling, geography, history, arithmetic, etc., are exclusively taught in the English language, just as in any public school or in any English-speaking parochial school. The Bohemians realize that the English language is the language of the country, and that if their children wish to compete with the children of the Americans, they must thoroughly master the English language. And I am pleased to say that the pupils of our Bohemian parochial schools speak the English language as fluently and as correctly as any American child. But besides thoroughly instructing the pupils of our Bohemian Catholic schools in the English language, we teach them likewise to read and write

and speak the Bohemian ; we teach them Bohemian history, Bohemian songs, etc. Catechism likewise is imparted in the Bohemian language, but in many schools children are taught catechism likewise in the English language. All of these schools are maintained by the Bohemian Catholics themselves. Besides this great number of parochial schools, the Bohemian Catholics of this country have a high school, or college, situated at Lisle, Illinois, twenty-three miles west of Chicago. Two courses are taught in this college, the commercial and the classical, and these are taught as thoroughly as in any college of this kind. The college was built by and is in charge of the Bohemian Benedictine Order. It was opened four years ago. During the last scholastic year this college had sixty students. Only Bohemians and Slovaks are admitted. The building is a magnificent structure, modern in every respect. The prime and main object in establishing this Bohemian Catholic college was to educate a native Bohemian-American clergy, priests that would not only be able to speak with perfect fluency the Bohemian language, but likewise the English and German languages, and thus to be well fitted to take charge of not only exclusively Bohemian congregations, but likewise of so-called mixed congregations, in which our Bohemian-American Catholics are up to this present day so greatly neglected.

Moreover, it was the intention of the founders of this college to educate a thorough Catholic laity, that is, men well grounded in their faith who, in the various walks of life, by their influence and example, would enhance the interests of religion. What we Bohemians do need today is an able, fearless, intelligent laity. To educate such a laity is the object of this college.

The Bohemians have likewise their orphanage, St. Joseph's Orphanage, at Lisle, Ill., one-half mile from St. Procopius College. A second one is being established in St. Louis, Mo.

There are three Bohemian religious communities in this country. The first and oldest is the Bohemian Benedictine Order, founded in the year 1887. The founder was not, as might be expected, a Bohemian, but a German, the Right Rev. Boniface Wimmer, the founder of the Benedictine Order in this country, first abbot and arch-abbot of St. Vincent's Abbey, and the first praeses of the American Cassinese congregation. This truly

apostolic man, whose heart was as great as it was noble, perceiving the great lack of priests among the Bohemian people, invited Bohemian young men to his abbey, educated them free of charge, and fitted them for the ministry among their own countrymen. Believing that autonomy would materially enhance their future development and effectiveness, he petitioned Rome that St. Procopius Priory, the headquarters of the Bohemian Benedictine Fathers, be raised to the dignity of a canonical or independent priory, which took place in the year 1887. Rome granted this petition, and the Right Rev. John Nep. Jaeger was elected by the community the first canonical prior. In the year 1894, this canonical priory was raised by the Holy Father Leo XIII, to the dignity of an abbey, and the Right Rev. John Nep. Jaeger chosen as first abbot. The Bohemian Benedictine Fathers, besides St. Procopius College, are in charge of three congregations in Chicago, Ill., viz., St. Procopius parish, which has a membership of about 15,000 souls. This is the largest Bohemian Catholic parish in the United States. Then, St. Vitus and St. Michael's (Slovak) parish in Chicago. They have likewise a large printing plant, and publish four newspapers, of which mention will be made later on. The Bohemian Benedictine Order consists of 13 priests, 5 clerics, 1 novice, and 12 lay brothers. The second purely Bohemian Catholic religious community are the Bohemian Benedictine Sisters of the Sacred Heart Convent of Chicago. This community was established in the year 1894. The Sisters of this community are in charge of St. Joseph's Bohemian Orphanage at Lisle, Ill., and of St. Vitus' School, Chicago. They have at present 24 sisters, 7 novices, and 1 candidate.

Besides these two exclusively religious communities, we have another religious community which, however, is not exclusively Bohemian, that is, does not possess autonomy, being directly under the provincial of the congregation to which belong German as well as English houses. These are the Bohemian Redemptorist Fathers of Mary Help church, New York, and of St. Wenceslaus church, Baltimore, Md. The superior of Mary Help church is the Very Rev. John Kissner, and the superior of St. Wenceslaus church, Baltimore, the Very Rev. Edward Hornung. Both of these very reverend gentlemen, though not born Bohe-

mians, by indomitable zeal have acquired a perfect mastery of the Bohemian language. These two houses have eight priests, who devote their whole time to ministerial work among the Bohemians. These Fathers are not only doing great apostolic work in these two congregations which are entrusted to their care, but likewise give missions in the various Bohemian congregations throughout the country, and publish an excellent monthly magazine called the *Monthly Messenger*.

There are ten Bohemian Catholic publications in this country. The first is the *Hlas*, a weekly publication in St. Louis. It was established in 1873 by the Very Rev. Monsignor Joseph Hessoun. There is scarcely any other paper in the country which has done more for religion and for the salvation of the souls of its countrymen than this paper has done. Father Hessoun is one of the noblest and saintliest priests of the Catholic Church in America. The second Bohemian Catholic newspaper is the *Národ* (Nation), published daily, each issue 8 pages, Sunday 12 pages, size 15x22; the *Katolík* (Catholic), published twice a week, each issue 8 pages, 17½x24; the *Přítel Dítěk* (Friend of Children), published weekly. The *Hospodářské Listy* (Agricultural News), published twice a month. All of these four papers are published by the Bohemian Benedictine Order of Chicago. It may be asked, Why does a religious community go into such a very extensive newspaper enterprise? The answer is, Because conditions demand it. These papers are not published for gain or self-glorification, but solely in the interest of religion. One of the principal causes of the great defection from faith amongst the Bohemian people, of which I will speak more extensively towards the end of this paper, has been an active, unrelenting, vicious, and greatly circulated anti-Catholic, ex-professo, Atheistic press. This press has been the cause of the loss of thousands of Bohemian Catholics to the Church. In order, then, to counteract this most baneful influence of this materialistic press, to stem the tide of infidelity and atheism among the Bohemian people, to save what could still be saved, it was absolutely necessary to pit paper against paper, press against press, or, in other words, to fight the devil on his own ground with his own weapon. As there was very little prospect of financial success in such a venture, no one could

be found who was willing to take upon himself this great financial risk. The Bohemian Benedictine Fathers, therefore, having at their disposal a number of priests and a number of lay brothers, and having received promises of loyal support not only from the Bohemian clergy, but likewise from the Bohemian Catholic laity, thought it their duty to leap into the arena and to fight the battles of God and religion. These papers were published at a great financial loss at first, but today they are self-sustaining. The press is a world power today, and if the Church is not to suffer, this power must not be left only to the enemies of God and religion. Besides the papers already mentioned, we have the following Bohemian Catholic papers in this country: The *Vlastenec*, published weekly in La Crosse, Wis.; the *Nový Domov*, published weekly in Hallettsville, Tex.; the *Vlast*, published weekly in Omaha, Neb.; the *Svatá Rodina* (Holy Family), published twice a month in La Crosse, Wis., and the *Monthly Messenger*, published once a month by the Redemptorist Fathers. All of these papers are doing great and noble work. These champions of truth are pitted against about twenty-five non-Catholic publications, five of which are dailies. About one-third of these publications is neutral, with atheistic sympathies and tendencies, but two-thirds are ex-professo anti-Christian, preaching and teaching materialism, infidelity, and atheism. These papers most savagely assail not only certain articles of Catholic faith, but attack the very foundations of religion, the existence of God, the existence of heaven and hell, the immortality of the soul, etc. And because the chief champions of religion are the priests, they make it a special object to villify them in the most shameful way at all times.

The Bohemian Catholics have their own benevolent organizations. These organizations are exclusively Bohemian and Catholic. Only Bohemian Catholics are admitted. They are six in number. The first and largest is the První Ustřední Jednota (The First Bohemian Catholic Central Union of America), which was established in St. Louis in 1877. Its present membership is about 12,000. It insures for \$500, \$1,000 and \$2,000. This organization and its subordinate courts have not only done a great amount of humanitarian work, but they have been the

champions of Catholic truth and instrumental in the establishment of churches and Catholic schools. The second Bohemian Catholic benevolent organization is the Katolícky Delník (Catholic Workman), established in New Prague, Minn., in 1891. Its present membership is about 3,000. Thirdly, the Wisconsinští Jednota, (The Catholic Union of Wisconsin) established in 1888. Its present membership is about 1,354.

The fourth is the Západní Cesko-Katolická Jednota, (The Western Bohemian Catholic Union), established in 1898, in Omaha, Neb., which has a membership of about 2,500. Fifthly, the Texasská Jednota, (The Bohemian Catholic Union of Texas, in 1889, and having 1872 members. Sixthly, the Cleveandská Jednota, (Bohemian Catholic Union of Cleveland), established in 1899. Besides these organizations of men, we have an excellent organization for women, called the Ustřední Jednota Zen Amerických (Bohemian Catholic Central Union of Women of America), established in 1880 in Cleveland, Ohio, having a membership of 7,500. All of these organizations, as already stated, are exclusively Bohemian. Many thousands, however, of our Bohemian Catholics belong to other Catholic organizations, such as the Catholic Foresters, Lady Foresters, Catholic Knights, etc. Besides these fraternal organizations, we have a vast number of dramatic, singing, literary, social and political organizations, young men and women sodalities, purely religious societies, such as the Apostleship of Prayer, and the like. There is scarcely any Bohemian Catholic congregation in the United States in which we would not find a **great number of various** organizations.

And now we come to one of the saddest of pages of the history of Bohemians in this country. As already stated, there are 517,300 Bohemians in this country, and only about 50 per cent. of these are real and practical Catholics, whereas if all had remained true to their faith, we ought to have at the very least 90 per cent. Almost 40 per cent. have fallen away from their faith. These 40 per cent. may be divided into two groups: first, the group representing such as might be termed nominal free-thinkers, that is, men who do not support the Church, do not perform their religious duties, are more or less hostile to the clergy and to



Church interests, and belong to non-Catholic organizations. Although considering themselves beyond the pale of the Catholic Church, these people are not real atheists, for they still believe in God and in a future life, they have their children baptized, go to church perhaps once or twice a year, on such feasts as Christmas, etc. There is, however, very little prospect of bringing back these very unfortunate people to the Catholic faith. The great obstacle to their redemption to the Church is that they belong to benevolent organizations, which at the time of their establishment and for many succeeding years were purely benevolent organizations, but which in late years have become expressly anti-Catholic and atheistic. I mean the Česko-Slovanská Porporující Jednota (Bohemian-Slavonian Benevolent Organization), the Turners, etc. These two organizations declared themselves at their last convention to be purely atheistic, and in that spirit they publish their official organ, wherein they teach and promulgate atheism. Many of the men of these organizations might be induced to perform their religious duties were it not for the terrorism and intimidation which are practiced upon them by their atheistic fellow-members. A second group consists of real atheists who claim to be atheists from conviction, and of whom there are about from 15 to 20 per cent. These atheists are very aggressive. They have formed, and are forming, the so-called free-thought congregations (*svobodné obce*), wherein they teach atheism. They have also Saturday and Sunday-schools, in which they not only teach their children to read and write Bohemian, but likewise inculcate atheistic principles. They even have two atheistic catechisms, which contain the vilest and lowest blasphemy against God and His Church. You will ask what has been the cause of this great apostacy and defection from faith amongst the Bohemians of this country. There are several causes, closely allied and naturally supplementing each other.

The first, and without doubt the main cause, was the lack of Bohemian Catholic priests in this country, at the very beginning of Bohemian immigration, and during the succeeding years—especially during the years of the great influx of Bohemian immigration—and the lack of Bohemian priests to-day. This is not only my private opinion, this is the conviction of our oldest and

most experienced clergymen as well as of our laymen. Had there been a sufficient number of Bohemian Catholic priests in this country, there no doubt would have been some apostacy of faith, but this defection would never have assumed such enormous proportions. To one conversant with Bohemian history, this fact is clear. In localities where a Bohemian Catholic priest has been stationed, the Catholic element is strong. We find Catholic schools, Catholic churches, and Catholic organizations, whereas in localities where the Bohemians have been without a priest, atheism and infidelism reign supreme. Take St. Louis, the oldest Bohemian settlement in this country. The Catholic element predominates, and the Catholics have one of the most beautiful churches in this country, two beautiful school-buildings, large and commodious club-rooms for their young men, benevolent organizations, social, dramatic, singing, and other societies. The Catholics there are a power, and Catholic life is fully developed. St. Louis has been the cradle of many of our Bohemian Catholic organizations. What has been the reason for this? The reason is, that St. Louis has had from the very beginning a zealous, energetic, Bohemian Catholic priest in the person of Monsignor Joseph Hessoun. Take the city of New York, which has a Bohemian population of upward of 35,000, and scarcely one-fourth of these are Catholics. The atheists control the situation. Why is this? Because the Bohemians did not have a Catholic priest when they began to immigrate to New York. Had the good Redemptorist Fathers, who are to-day in charge of Mary Help church, been in charge of the Bohemians in New York from the very beginning, or at least from fifteen to twenty years earlier, New York might have to-day, instead of two Bohemian Catholic churches, at least five, and the Bohemian Catholic population would no doubt be three times as large as it is to-day. But not only do we see the painful effects of the lack of priests in comparing different cities, we see these effects in different parts of one and the same city, as for instance in Chicago. Thus in Chicago we find the stronghold of atheism in those parts where there was no Catholic church and no Catholic priest, whereas we find the Catholics strong in localities where there was a church and a priest. But, it may be asked, why did not the Bohemians go to German or English churches?

This certainly they should have done, but we must figure with conditions not as they should have been, or as they should be, but as they actually were and are to-day. Fully ninety per cent. of the Bohemians that have come to this country were very poor. Many were forced to borrow money to defray the expenses of their journey hither, and when landing on the shores of this country, they scarcely had enough money to maintain them for two or three weeks. Many even came with large families. They were indeed a poor people, but a good and honest people, willing to do any kind of work to support themselves honestly and decently. Their clothes were shabby and old-fashioned, they were not able to contribute to the support of the church, they did not understand the sermons preached in the English or German languages, they were not able to go to confession, and being naturally of a very timid disposition, they stayed away from church almost entirely. Neglecting their religious duties, they became lukewarm, and thus gradually drifted away from their faith. The tempter came, sowed the seed of false and pernicious doctrine into their hearts, and thus it happened that thousands of Bohemian families were lost to the Church. There always has been a lack of Bohemian priests in this country, and there is a lack to-day, and unless this lack be remedied in the very near future, I fear that it will cause the loss of thousands of souls to the Church. Thousands of Catholic families are scattered throughout our western states, Iowa, Nebraska, Minnesota, Oklahoma, North and South Dakota, etc. These families are intermixed with families of other nationalities, such as the Irish and the Germans. They form perhaps but one-half, one-third, or one-fourth of the population of these districts, and are unable to support their own church and their own pastor. It is not only highly desirable, but imperative that such congregations be put in charge of priests that speak the language of all, or nearly all, the parishioners, that is, that speak English, German, Bohemian, etc. Several of our American bishops realize this necessity, and are educating talented young Bohemian men at their own expense for the priesthood. May God bless them and may others follow this example! What has been said of the Bohemians applies in great measure likewise to the Croatians, Slavonians, etc.

The second cause of the defection from faith among the Bohemians has been the bad example of many of the first immigrants, combined with a vicious, anti-Catholic press. Many of the early settlers came to this country in the "fifties." They were in many cases members of the Revolutionary party of 1848. These men were men of education, intelligence, and a great deal of energy, but men without faith. By their example and more by their influence, they led astray others that followed them to this country. These in their turn seduced others, and thus atheism, like a pernicious, contagious disease, spread from one family to another until it infected such a vast number of Bohemian settlers in this country. In their efforts, these early soul-poisoners were most effectively assisted by an aggressive and atheistic press. This press attacked the very foundation of the Christian religion, as already stated, mocked and reviled religious practices in the most shameful way, slandered and defamed the priests, picturing them as crafty, selfish, lewd, and despicable creatures, whose only object was to obtain money. Scandalous books and pamphlets were ransacked for the purpose of heaping calumny on the Church, on the priests, etc. There was no weapon too low, no means too despicable, which were not used to besmirge the Church, down the priests, and wrest the last spark of faith from the people. The most despicable A. P. A. sheet is as nothing compared with these publications. They were circulated broadcast in thousands of homes throughout the land. The effect of this propaganda of the atheistic press was most deplorable, especially in as far as the great majority of the people that read them were good, simple-minded, guileless people, who readily believed what they read.

As a third cause, we may adduce the lack of a deep and thorough religious instruction among the Bohemians. Bohemia has been a Catholic country, and Bohemians have been well instructed in their catechism; but alas, not in the fundamentals of faith. Had they remained in the old country, or had they come to a Catholic country, no doubt they would have remained Catholics. But coming to a country in which their faith was reviled, ridiculed, scoffed at, in every possible manner by their own countrymen, in whom they placed great faith, and not hav-

ing the advice of an able priest, and not having the graces of the sacraments, they were unable to withstand the repeated onslaughts of the enemy, and thus they succumbed.

And now a pen picture of Bohemian life and customs: The Bohemians are an honest people, and their word is as good as a certified note. They are close buyers, but honest payers. They loan money, and sometimes a considerable amount, to their countrymen, without almost any security. Being honest themselves, they believe that others likewise are honest. This holds good chiefly of the ordinary people. Business men, of course, must and do act according to business principles. Business men and professional men, having dealings with Bohemians, lose less money than with people of any other nationality under the sun.

The Bohemians are a very temperate people. They do indulge in liquor, as do nearly all people that come from Southern or Central Europe, but they very rarely drink to excess. Their ordinary beverage is beer. There is scarcely one drunkard amongst a hundred men. Drunkenness among the women is almost unknown. Hospitality with the Bohemians is proverbial. They have this adage which speaks for itself: "A guest into your house, God into your house." Hospitality has been and is to-day a national trait. At the general conventions of our organizations, the delegates very seldom go to a hotel, but are invited to stay with private families, who deem it a great honor to show them hospitality.

The Bohemians are a jovial people. They are not easy-going, indeed, but they are wont to look to the bright side of life rather than to the dark side. They love mirth and amusement. Their favorite sport is dancing. It is jokingly said that a Bohemian is born with a fiddle, and his first walk is a hop. They are likewise great lovers of theatrical plays, and in nearly all larger settlements have flourishing dramatic clubs that produce dramas, comedies, etc. The plays are mostly taken from life, and in their tendency are moral and elevating.

The Bohemians are a very musical people. There are very few men, women or children that would not be able to sing. Their songs are melodious and sweet. In many churches we have congregational singing. Bohemians are likewise great

musicians, especially violinists. The greatest violinists of the day, Kubelik, Kocian, Ondricek, and others, are Bohemians. The Conservatory of Music of Prague is to-day without contradiction the best violin school in the world.

The Bohemians are a very moral people. Their family life is pure and undefiled. Adultery and many so-called social vices are almost unknown among the Bohemians. They have, as a rule, very large families, averaging from five to seven children. They love their children with unbounded love, and are willing to make the greatest sacrifices for them. During the smallpox epidemic in Chicago about ten years ago mothers accompanied their children to the Isolation Hospital, and thus exposed themselves to danger of contagion for no other reason than that they might be able to nurse their children personally. This love, however, is not an apish love, blind of the faults of children, but is guided by reason and discipline. It has been asked whether or not it is possible for a husband to support a family of several children at a salary of \$12 to \$15 a week. The Bohemians have proven beyond a doubt that this is possible. Not only did they feed, clothe and educate a large family on a small salary, but they fed, clothed and educated them well. Credit for this must be principally given to our Bohemian women, who are ideal mothers. They engineer all the expenses of the household. It is the practice with the majority of our Bohemian families that all the money that is earned goes to the mother as treasurer, and all the money that is to be expended goes through her hands; and I will say that this system works admirably. The Bohemians believe in the principle that it does not so much depend on how much you make, but on how much you save, and it is their endeavor to reduce their expenses to a minimum. Bohemian women are their own cooks, their own washer-women, their own seamstresses, their own bakers, etc., and they thus economize wherever it is possible. The Bohemian people, especially those that have come from the old country, are physically strong, robust, and well developed. Mentally they are very highly gifted. They are hard workers, and are not afraid or ashamed of any honest work. The ambition of the great majority of Bohemians is to possess their own home. They prefer to live

in an humble cottage, which they may call their own, rather than in a great flat that belongs to another.

The Bohemians are very clannish. They generally flock together and form colonies of their own. We find this not only in the cities, but likewise in the country. In larger Bohemian colonies, such as in Chicago, New York, Cleveland, Omaha, etc., they have their own doctors, their own druggists, their own lawyers, notary publics, and other professional men. They have their merchants, their own dry-goods houses, their own grocery stores, butcher shops, etc., and their own organizations. They, as it were, form a community of themselves.

And now you will ask, what have the Bohemians done for this country? I will frankly confess that they did not perform any great and extraordinary deed on the field of politics, of science, etc., but they did their share in the upbuilding of this country by their industry, thrift, strict adherence to law and order, purity of their life, etc. Not only the general that leads his army to victory deserves well of his country, but likewise every private soldier, who, by his bravery, by his valor, has made victory possible. And the Bohemians, as ordinary soldiers in the great army of our laboring people, have fully done their share in the economic and social progress of this country. The Bohemians always have been and are to-day good citizens and true patriots. In the love for their adopted country, in the strict adherence to the laws of this country, in the faithful discharge of their duties to this country, they stand second to none of the people that have come to this country. They have come here mostly poor, where they were offered vast opportunities. With eager hand they grasped these opportunities and by industry, thrift, perseverance and economy they have established for themselves a very respectable competency. Fully one-half of our Bohemian population in this country are what we may call "well-to-do." They are grateful to this country for the benefits extended to them, and for the liberty that they here enjoy, and are ever ready, if need be, to sacrifice their property and their life for its sake. They love this country with the love of husband towards his wife, and they love their mother country with the love of son for his mother. There was a great

percentage of Bohemians in the civil war. During the late Spanish-American war there were thousands of Bohemian young men in the armies of the United States, fighting for their country.

The outlook for the Bohemian Catholics is very promising. The fierce battle between the Catholic religion and atheism is still raging, but we fear not the outcome. The future is ours. With the help of God we hope not only to stand our own, but to bring many hundreds of our erring and misguided brethren back to the fold of Christ.



## THE SERIOUS AND THE COMIC IN SHAKESPEARE

BY LILY ALICE TOOMEY

Shakespeare's creative genius reflected the Creator's mind. He accepted every phase of human nature that exists, without extenuation, recognizing God's right to make man as He chose, out of complex motives and passions, whose roots are hidden in each man's ancestry, and whose significance man cannot anticipate, since he was not consulted. Yet this admission and recognition did not cloud Shakespeare's preference for pure and honest things. He moralized as nature does by letting her creatures live and display their traits and infirmities.

The humorous characters in Shakespeare promote the business of the Play as much by being special studies of human nature, as by complicity with the plot, and they flow out of a natural logic that is behind the motive of the play, and cannot be understood without them. For instance, in the *Two Gentlemen of Verona* after the parting of Proteus and Julia, Launce enters leading his dog and gives us the impertinent soliloquy which describes Launce's parting with his family, all of them dissolved in tears excepting hard-hearted Crab, the dog. This bit of vulgar life introduces the essential vulgarity and of Proteus himself, from whose heart the memory of Julia is effaced by the sight of Silvia. Into the later sentiment of the play Launce intrudes again, and a little thought will show us the dramatic value of the dog Crab. Proteus sends by Launce, a dog of gentle breeding as a present to Sylvia. It is stolen from Launce and he substitutes his own vicious cur who misbehaves in Silvia's presence and is promptly whipped from the room. We appreciate what a satirical dog Crab is.

In *Much Ado About Nothing*, Dogberry ties up his conversation in hopeless knots of absurdity. "I leave an arrant knave with your worship, which I beseech your worship to correct yourself for the example of others." His brain seems to be web-footed and tumbles over itself in trying to reach deep water. His own set do not discover his malapropisms for their ears are accustomed to his misplacing of terms. He admires his own importance and authority, but can only enforce it with poor old Verge's whose mental feebleness is an exact shadow of Dogberry. Dogberry speaks slowly, as, if judiciously selecting the wisest sayings, and finally utters his thought with pompous irrelevancy. Yet there is an underlying humor in all his ignorance and inconsequence. The burlesquing of the detective business, effects what all the age and wisdom of Leonato, and the instinct of the lover Claudio

could not, namely, the discovery of the villianous plot to besmirch Hero, and her vindication before the world.

It seems as if the functions of the fool and the striking toleration which has always invested the office, was developed by nature for the protection of those of her creatures who are exposed to flattery and likely to be damaged by it. All men secretly prefer to know the truth, but the pampered ones cannot bear to sit in the full current of it. Bluff and loyal Kent is banished for saying plainly what the fool may insinuate with impunity. The jingling bells of the Fool we hear ring us into an atmosphere that before we reach it, mutters with the premonition of madness and we wonder if any humor can survive in such a storm. His irony is often bitter, but pity and love for his Master, saves it from being ill-tempered. His songs insinuate so much unpalatable truths that he tells the king to keep a School-master "to teach his fool to lie." No kings misfortune was ever so bantered by its own pathos, as thus, when love and loyalty contracting with ingratitude must needs use a fool for the service of pity.

In the terrible wild scene of the Heath, the fool is cowed by the madness and the storm. As they intermingle, his brave inuendoes die away and he implores Lear in plain language of human discomfort to seek some shelter from the storm. Shakespeare divined the precise moment when the bells of the fool's bauble could not compete with the thunder. All now is sunk in the quicksand of the King's lunacy. Kingdom, friends, reason, family, all, are crumbled into this wreck of the hapless old father; and when he appears for the last time holding the dead Cordelia in his arms close to his poor, cracking heart, the fool has played his part, and has slipped from our sight.

When Malvolio is trying to break up the midnight revel, the mischievous Maria jeers at him—"go shake your ears." For this performance Malvolio is still too far from his ancestors, but self-sufficiency succeeds in preserving that structure in Bottom who is so deep and rich in harmless vanity, that he has those auricular appendages and shakes them in the most amicable frisky way all through the dream of a Midsummer Night. But there is nothing sour about Bottom, though he is a better fellow than Malvolio. He has all the Steward's ambition, so Bottom thinks he can play all the parts, rises to their glittering bait and would appropriate the whole interlude. Dogberry's malapropisms are the inflations of his vanity to float him into an appearance of sagacity. But Bottom miscalls his words from sheer rusticity. He uses genteel words which have strayed out of town long enough to be countrified. But he is not all fool, for when he wakes out of the "exposition of sleep" and says he "had a dream," notice that he is re-

luctant to expound it. He begins "Methought I was"—stops, and tries again to say if he can that he had asses' ears, but his lips refuse that indignity and self-respect again interrupts him. The clownish character in the dream passing into the more serious parts of the play invests it with an element of humor. And this humor meddles even with love, for that too, must be the sport of circumstances and superior power, yet always the deepest motive of mankind. The whole play of *Midsummer Night's Dream* is humor on a revel and brings into one human feeling, the supernatural, the caprice and gross mischance, the serious drift of life.

Shakespeare has been severely criticised for bringing the unnecessary gross vulgarity of the Porter into *Macbeth*. Let us see what meaning there is in the scene. The deed of darkness and horror is done, and the knocking at the gate is the first reaction to human life, and we are startled with the consciousness that the beings without are in ignorance of the dreadful occurrence within. Shakespeare makes another world for *Macbeth*, a sequestered hell. Note the continuance of this idea into the humorous fancy of the Porter, that he is gate-keeper of hell; and that the one without, knocking, is a candidate for admission into hell.

If outer life is to gain admission again to this dark earth, this grotesque hint of the hell within, undoes the gate appropriately; by no abrupt transition, but by the bridge of a perilous simile is human life reached again.

Of all humorous characters the clown in *Twelfth Night* is the most many-sided and sparkling in mirth, as indeed he needs to be to relate himself to the various phases of mental unsoundness that affect most of the characters. The melancholy sentimentality of the Duke is as inebriated as the revelling which calls forth Malvolio's rebuke. Viola's infatuation and Olivia's protracted grief, Maria's spiteful mischief, offers a fine contrast to the clown, who is, after all, the only cool and consistent person in the Play. Shakespeare seems to have emptied all his love of pure fun into this clown and in him conveys to us the idea of the superiority of an observer who has wit, humor, repartee, burlesquing, buffoonery at his command; for none but a wise man could make such a fool of himself. All Shakespeare's clowns brandish this fine bauble of wit and wisdom, their bells swing in a Sabbath air and seem to summon us to a service of wisdom.

When we pass from Jacques to Touchstone in *As You Like It*, we have lost the bitter flavor and the features relax into a smile. Touchstone agrees substantially with Jacques in his views about court fashions and society, and he says things quite as sharp, but he has the tone of genuine humor and his good temper never deserts him. The difference between Jacques' and Touchstone's

wit is subtly indicated throughout. Jacques exemplifies the moment when the virtue of complete knowledge of the world passes into the vice of discontent. Touchstone expresses the gladness to be a member of this inevitable world and of tolerating himself with the other fools. Touchstone is wise enough to play the fool and to do that well "craves a kind of wit." In these, and the following lines, Shakespeare has given us the key to the purpose of his court fools and clowns. Jacques is delighted to find that fools "can be so deep contemplative." The deepness of it rests on Touchstone's appreciation of the average shallowness of human nature. Yet there is something inexpressively sweet and simple and honest about Touchstone that continually appeals to us as he does to Andrey. "And how now, doth my simple feature content you?" The Duke has finally characterized the wit of Touchstone when he says—"He uses his folly like a stalking horse and under presentation of that, he shoots his wit," as hunters sometimes steal toward their game behind a mimicry of it. And such a hunter for the real soul of goodness, stalking it underneath the obvious beguilement, is the humor of Shakespeare, "in good earnest, and so God mend me."

## THE OBLATES OF SAINT FRANCIS DE SALES

While the storm of persecution against the Church and Religious Orders still rages in France, the heroic virtue of those who suffer persecution for justice sake shines forth with a resplendent light amid the surrounding darkness, and the homeless exiles driven from the land that gave them birth go forth with the prayer of pardon for their persecutors upon their lips: "Father forgive them for they know not what they do."

The recent expulsion of the Sulpician Fathers, a Society so well known in this country as pioneers of the faith, makes us recall the early history of the Church in the United States, nearly every page of which gleams with the names of saintly exiles, who, driven from home, sowed the good seed in the fertile soil of a new world; exiles indeed, but sent by God to preach the gospel and to plant the Church. They sowed in tears that we might reap in joy and the almost incredible spread of the faith in this country shows an abundant harvest.

A tree buffeted by the storm, drives its roots still deeper in the earth and sends out new branches, and the same may be said of religious foundations which often gain strength and solidity from the combat, for all things work together unto God for those who love God.

The Oblates of St. Francis de Sales now established in this country, seem to be an illustration of this, as our little sketch will show.

In the far off days Saint de Chantal the Foundress and first Superioress of the Order of the Visitation, earnestly besought St. Francis de Sales to found a congregation of men who would follow the rules and constitutions which he had given to the Sisters of the Visitation, and only premature death prevented the holy Bishop from accomplishing the design.

Urged and aided by Saint de Chantal, the Congregation of the Oblates of Saint Francis de Sales was founded later by Raymond Bonal, a saintly priest and learned theologian of the Diocese of Rodez, but owing to wars and subsequent trials it died out in the early part of the eighteenth century, to be revived nearly two hundred years later by the inspiration and efforts of Mother Mary de Sales Chappins, Superioress of the Visitation Convent in Troyes, France, whose cause of beatification is now proceeding prosperously in Rome.

On the feast of the Sacred Heart in the year 1869, some property in the suburbs of Troyes was purchased, and there, during the tempest of terror excited by the Communists, the first six Oblates began their career as Religious in May, 1871, and in Sep-

tember of the same year the Bishop of Troyes received them into the novitiate with solemnity.

In 1875 the same Bishop, Mgr. Ravinet, urged them to solicit from the Holy See the approbation of their constitutions, which in the December following were honored by the *DECRETUM LAUDIS*, and in 1887 by a formal approbation for ten years, and by the final approbation in August, 1897.

The Constitutions may be briefly summed up as follows: The Oblates of Saint Francis de Sales shall form a congregation of priests who, in the spirit, and according to the principles and practices of Saint Francis de Sales, will devote themselves to the various functions of the priesthood, to missionary work, the direction of houses of refuge, and to the instruction of youth. They shall receive lay brothers for the service of the house, who shall participate in all the benefits of the community and be treated in all that regards the common life and their personal necessities on an equal footing with the other members of the congregation. The vows shall be simple, and for the first three years annual, and afterwards perpetual. In general, these Constitutions are the same as those of the Order of the Visitation which are praised by the Church as "admirable for their wisdom, discretion and sweetness." (Roman Breviary, January 29). They imply the observance of the Spiritual Directory, that wonderful code written and practised by Saint Francis de Sales himself with so much fruit for his own soul and such great advantage to Holy Church. Fr. Rollin, a distinguished Oblate, says that "their spirit is to follow our Lord step by step, putting their feet into his footprints. In a word the way traced out for them is one of self-abnegation, dependence and humility.

The city of Troyes, the first home of the Oblates, is not without its historical associations; it was the capital of Caesar's "territorium Incassinum," and it is also frequently mentioned in Roman Martyrology. A monastery surrounded by vast agricultural grounds on the outskirts of the city, was until recently the Oblate Novitiate. It was in earlier times occupied by a community of nuns and a Grecian saint—Lavinian—is said to have died there pronouncing these words: "Fides hic"; hence the name of the estate "Foicy."

The Fathers also conducted there two flourishing colleges, known as the "Greater Saint Bernard" and the "Little Saint Bernard." The latter, a day school in the centre of the city had its own historical associations, and it may be that the spirits of the departed Knights Templar hovered around the edifice which in mediaeval times was their old commandery, and gave the name to the street still known as "Rue de Temple."

Not far from the Greater Saint Bernard outside the city, the spot is marked where Saint Bernard's enemy the unhappy Abelard sadly immortalized in history and romance once lived with his disciples.

As a great manufacturing centre the city of Troyes presents an inviting field of labor to the Oblates of Saint Francis de Sales, who, with the apostolic zeal of their holy patron soon gathered the workingmen into associations bound together by the strongest of all ties, the bond of sweet and gentle charity. They were sustained and uplifted by these devoted priests who walked among them with paternal interest, teaching them that the lowliest occupations may be elevated and ennobled by purity of intention, for, like the holy Bishop of Geneva they ask not extraordinary actions, only inculcating the consoling truth that the ordinary, every day actions of life may be spiritualized by an ever increasing love and fidelity which renders them almost divine, lightens the burdens of life, "and converts earth into Heaven." And when the cruel dispersion took place none felt it more keenly than the humble workingman who leaned upon the Fathers for direction and sympathy.

The good work and the gentle spirit of the Oblates so well-known abroad found an echo beyond the sea, and before the persecution took definite form in France, some of the Fathers were called and accepted positions as Chaplains for several religious communities in the United States. This paved the way for an American foundation which was happily made in Wilmington, Delaware, in 1903 by Rev. J. J. Isenring, who had resided in that city since 1897. There he was joined by his two confreres the Rev. C. Iromentin and Rev. Louis Jacquier making the mystical number of three in the formation of the new house. They soon purchased the commodious building in the heart of the city formerly known as the Hannah Moore Academy, but now by the appropriate title: "The Salesianum." This is the Mother house of the English province with its novitiate, its scholasticate and a college or Catholic high school for boys which is now in its second year.

From this focus the Fathers go forth to their duties as chaplains to aid in missionary work in the city and elsewhere, which includes giving retreats and missions, and assisting in other ecclesiastical functions.

We should have said before that the suppression of the communities in France in 1903 led to the further development of the Oblates: viz: the division into three provinces. The first comprises countries of the Latin tongues with its Mother house in Rome (Palazze, Rustiencci, Piazza, San Pietro) and its novitiate

in Giove, about eighty miles distant from the Eternal City. The two colleges in Greece also belong to this province. As the great work of Mr. Fred. Ozanam is so well-known in this country, it may be interesting to mention it in passing that a nephew of that gentleman passed his Doctor examination in Rome last July "maxima cum laudi," and has been for several years a professed member of the Latin province.

The second province comprises countries of the German tongue, including the mission of the Great Namaqualand in South-west Africa. The Mother house is in Vienna (Austria) and the Novitiate in Schmieding (Upper Austria.)

The Northern part of the "Vicariate Apostolic of the Orange River" comprises a little less than half of German West Africa, viz: the territory from the Orange River to the Tropic of Capricorn, and it was principally through the charitable assistance of the Countess Ledochowski, the sister of Cardinal Ledochowski, that this portion of the mission was sustained in the direst sufferings of its foundation. Although not cannibals, the ignorance and savage propensities of the natives of that part of Africa can scarcely be described. As the missionaries in that district as well as those in the Northern half of the Vicariate have to depend on their own skill in manual labor those destined for it are trained in the Austrian Novitiate to practise the different trades needed in that benighted land. The good missionaries of the entire Vicariate have been subjected to incredible hardship and suffering by drought, famine, floods and the Boer War. These energetic priests build churches of brick made with their own hands and even the Vicar Apostolic, Bishop Simon, Oblate of Saint Francis de Sales, in a recent episcopal visitation lingered at one station sufficiently long to roof in a church with the same hands that administered the Sacrament of Confirmation.

His Lordship is also the district postmaster and justice of the peace, still his various and varied duties gave him the time to build his cathedral at Pella, near the Orange River, after he had aided his confreres in making and baking the bricks used in the edifice.

The third province comprises the countries of the English tongue including the Southern part of the Apostolic Vicariate of the Orange River in South Africa, with its Mother house in Wilmington, Delaware.

For a number of years the Oblates had charge of the Diocesan Seminary at Riobamba in Ecuador, and later conducted a college at Iulcan, (Ecuador) with several neighboring Indian missions, but with other religious Orders they were expelled by the revolutionary spirit which reigned there in the nineties. Since then the



Fathers have been conducting a Young Men's Association in Montevideo, a work for which they are admirably fitted for diffusing around them the sweetness of charity, so conspicuous in their holy patron saint Francis de Sales, they make virtue attractive and "lead men to salvation by this path rather than by austerity and penance."

In the Collect for the feast of the gentle Bishop of Geneva, the Church praises God for having "made him all to all for the salvation of souls, and prays that by following the direction of his precepts or counsels and steeped in the sweetness of charity" we may attain eternal life.

May the good work and gentle spirit of the Oblate Fathers become better known in this land of their adoption, and may many souls feel the salutary influence of that Salesian spirit which Cardinal Wiseman says "must needs be a spirit of consolation and encouragement of consolation to the afflicted, the tried, the depressed, the down-hearted; of encouragement to the strong, the robust, the determined and the resolute.".....There are few who may not derive profit from this gentle guidance.

It is supposed that the vocations of zealous and humble youths to this congregation will be numerous in this country, for as a celebrated Jesuit Father said it answers a special need of these United States. According to the Catholic Directory of 1903 applications may be addressed to the Superior, Fr. Fromentin, at any time of the year.

## THE SUMMER SCHOOL BAZAAR

The successful social event of the winter of 1906 was the bazaar held for three nights in the ballroom of the Waldorf-Astoria hotel, February 5, 6, and 7. It was opened by Archbishop Farley in the presence of the clergy and the people, who had gathered to the number of a thousand. The splendid room was brilliantly lighted, and around its walls were grouped the various booths and tables. His Grace complimented the managers on the beauty of the scene, and expressed the wish that the institution which the bazaar was intended to benefit would continue to increase in usefulness. He visited in person the different departments and felicitated the ladies and gentlemen in charge. The table of the Champlain Club represented the facade of the Club itself and had Mrs. Gillespie for its president. Miss Alice Ryan had charge of the camp table, Mrs. John Barry of the New York, Mrs. McNamee of the Brooklyn, and Miss Rorke of the Summer School table. Mrs. Burke, the editor of the Sunday School Companion had charge of the exhibit of Catholic authors, journalists and actors, which was the novelty of the occasion. Mr. George Gillespie, as president, Mr. Frank Cunnion as treasurer, Messrs Charles Murray, Henry Heidenis, Daniel O'Connor, Charles Webber, John McNamee and a host of others, worked earnestly to make the bazaar a real success. The receipts were over ten thousand dollars, and the clear profit was about seven thousand dollars. The Champlain Club table netted about \$2100, the New York table about the same minus a few dollars, the Brooklyn table cleared about \$1300, the Camp Table about 1200, the Summer School table about \$1000, the Summer School Coupon tickets, about \$1300, and the advance subscriptions from Monsignor Lavelle, Rev. James J. Flood, Rev. Neil McKinnon, John Fox, John Morgan, Charles Fornes, and many others summed up over \$1000. The short time allotted to the bazaar was responsible for the failure of many friends to attend and help, but the brilliancy of the event made up for all deficiencies. The managers demonstrated the profound interest of its friends in the Summer School, and their ability to carry through a difficult enterprise. The Catholic press of the country took an unusual interest in the affair, because of the successful attempt to bring before the people a conscientious exhibit of Catholic journalism, authorship and acting. The prizes of the Summer School ticket went to Miss Carr of New York, Mr. Eugene Martin of Philadelphia, Mr. James Finan of Manhattan and Mr. Cornelius Callahan of the same, who won respectively the outing at the Summer School, the life membership, the diamond ring and the gold watch.

## LAKE CHAMPLAIN AND ITS BATTLES

(From a Lecture Delivered at the Catholic Summer School, Cliff Haven, N. Y. Session 1905)

BY HON. HUGH HASTINGS

The struggles for the possession of Lake Champlain cover four epochs distinct and separate, that begin with barbarism and bring us down to the last century, when the issue was decided, for many years to come. Historians, and novelists, biographers, and essayists have written oceans of material describing the lake, its history, the deeds of heroism that are connected with it and the battles that have been fought on it and beside it; poets have exhausted their reservoirs of diction in glorifying the actors whose names are indissolubly associated with it and artists have transmitted their names to immortality by depicting historical scenes that have been enacted upon its undulating surface. Within sight of its shores can be discerned in the tranquil distant mist the mountain tips that first arose from the unfathomable waters of the flood of ages when the morning stars sang together and clapped their hands with joy. Not a foot of this territory has escaped the shock and the scar of battle, whether by the arrow or the knife of the savage or the powder and shell of civilization. Oft and again the sleeping echoes of the wilderness have been awakened and startled by the piercing cry of the redskin's surprised victim, by the fatal crack of the rifle and the deafening crash of heavy artillery. For over two hundred years this region was the common military play ground of America, one of the main strategical arteries of the Northern Hemisphere, a thoroughfare whose value and importance was recognized and discussed by every court of Europe at one time or another, over whose placid waters have been transported several famous European armies and along whose shores have waged conflicts that have helped to shape the destinies of three powerful nations.

\* \* \* \* \*

On this lake the French started the series of aggressions that terminated in the French and Indian Wars which ended their authority on this continent and almost within sound of my voice was fought the battle which marked the culmination of English aggressions in the United States and which stands out in history as the last that was fought by a foreign foe in the State of New York.

\* \* \* \* \*

### Military Importance of the Lake.

It was not until 1731 that the French substantially recognized the military importance of Lake Champlain. A stone fort had

been built as early as 1665, and the Dutch and English had thrown up a few block houses here and there in the wilderness, during the early part of the eighteenth century when the Indians were on the rampage in New England and on the New York frontier, and when the English made their disastrous attempts to conquer Canada. But now Fort St. Frederic, a quadrangle of Chazy limestone, a fortress that gladdened the hearts of the French, that incited grave apprehensions among the English, arose like a mighty giant at Crown Point. The land upon which it was constructed belonged to the Six Nations and the Six Nations by decree of the French King belonged to Great Britain, and Great Britain remonstrated against this flagitious invasion, to the sardonic merriment of the invader. In fact, this original aggression on the part of the French at Crown Point, followed by many others of an insufferable nature, was to terminate, a generation later, tragically and calamitously, at the cost of thousands of lives, millions of francs and an empire for the gratification of kingly ambition. For twenty-five years Crown Point represented the power and majesty of the French court on Lake Champlain. Throughout this period no effort was made on the part of Great Britain to regain her own. It was not until French aggressions along the great lakes and the Ohio Valley became intolerable that the English, under the guidance of colonial governors who met at Alexandria, Va., in the spring of 1755, arranged a vigorous plan of campaign that had in view a determined and general assault along the entire French line in America and the total expulsion of the French from these shores.

\* \* \* \* \*

#### Abercrombie's Fiasco.

Major General Abercrombie's fiasco, when Montcalm at Ticonderoga, with four thousand men, checked the advance of fifteen thousand English and literally threw them in "the extremist fright and consternation" from Lake Champlain to Lake George, was the most egregious in colonial history and almost neutralized the effects of Jeffrey Amherst's victory at Louisburg and of John Forbes' at Fort Duquesne. Abercrombie's army was notable for the number of officers who subsequently achieved distinction in other wars and on other fields. Among them were the following embryo American Major Generals: Philip Schuyler, Israel Putnam, Charles Lee, John Stark and David Wooster. Thomas Gage, subsequently in command of the British forces at Bunker Hill, was a Colonel; William Eyre, the friend of Washington and of Braddock, who constructed Fort William Henry, was a Major of engineers; William Haviland, later a Major General in the British army, a Lieutenant Colonel. The gloom of this reverse was in-

tensified by the death of the gentle Lord Howe, who was beloved by the command, for whose solicitude he was ever vigilant and whose interests he made his own.

England's pitiable exhibitions of inefficiency and cowardice taught the authorities that French aggressions could be curbed and English ascendancy accomplished, only by the selection of generals who were not favorites at court and who possessed natural ability rather than effective political affiliations. William Pitt was then guiding the English nation to that course of brilliant and incomparable victories that have placed his fame as a war minister in a class by itself. His faculty for selecting successful generals amounted to genius. It was upon his judgment that Amherst was assigned to the general command of the British forces in America and that of Wolfe was selected to command the expedition against Quebec. It was evident at the outset of the campaign, from the formidable preparations the English were making, that were the French to hold Canada, they must abandon Lake Champlain. Montcalm, the ablest general France ever sent to America, with true soldierly instinct, comprehended the impossibility of a policy of invasion and the manifold difficulties even, in a policy of defence. Opposed to him was an alert, aggressive and resourceful commander, who aside from possessing military talents of a high order, had before him to profit by, the shining examples of failure of his predecessors.

#### Amherst's March.

Amherst had heard of Abercombie's disaster at Louisburg. Without waiting for orders, he departed immediately for Boston with four regiments and a battalion of Royal Americans. He landed at the long wharf, in September, at once marched through the woods to Albany and with scarcely a pause, pushed on to Lake George. The season was too far advanced for hostile operations and in November Abercombie, relieved of the command, returned to England. Amherst began to assemble his army, the seventh for the conquest of Canada, at Albany in March, 1759. He started over the State road with nearly eleven thousand troops divided almost evenly, between regulars and provincials. June 21st he arrived at Lake George and "encamped on its woody banks," an "intolerably hot day," bringing unendurable discomfort to men and animals.

Amherst spent a month at the lake in preparation. Reinforcements had brought his force up to 11,133 men, of whom 5,279 were colonial troops. July 21st he began active operations and passed down the lake, encamping near the spot where Abercombie had disembarked the year before. The threatened attack on Quebec had forced the French commander to weaken the supports at

Ticonderoga, and when Amherst appeared before it, the garrison numbered only twenty-three hundred men under Bourlemaque, realized the hopelessness of defence. Leaving Hebecourt with a detachment of four hundred troops to mask the movement, Bourlemaque hastily withdrew with the main force, detailing instructions to blow up the works as soon as the English established their batteries. For two days the small French remnant warmed the British camp by the ardor and vigor of their fire, but Amherst resolutely pressed forward his approaches to within six hundred yards of the fort, and had completed his batteries, when, on the night of the 26th, Bourlemaque's safety having been assured, Hebecourt loaded and pointed every gun in the fortress, charged several mines, and touched a fuse communicating with the overstocked powder magazine, which exploded with a roar that was heard for miles. Scattering and flaring embers destroyed buildings that escaped the effects of the concussion and powder. At daylight the French flag was hauled down, the English ensign substituted and the flames were extinguished. The fort itself escaped serious injury.

Amherst promptly dispatched Major Robert Rogers with two hundred rangers to reconnoitre Crown Point and to seize and hold a post of vantage near the fortress. This precaution was unnecessary, however, for the French had blown up the works and were now in full flight down the lake. Amherst arrived at Crown Point August 4th. Under instructions from Pitt he outlined the mammoth fortress upon which the English expended ten millions of dollars, which never was completed and which to-day is one of the most picturesque ruins in America.

\* \* \* \* \*

#### Unflinching Pluck.

When we wish to admire pluck, genuine, dogged, unflinching pluck, it is only necessary to revert to the days of 1775-1776, when the thirteen colonies turned upon Great Britain, when an infant country without the shadow of a navy threw down the challenge to the greatest naval power in the world, a contest comparable to that of a child against a trained athlete, a fox terrier against a bull dog. Historians of iconoclastic propensities, seek to disparage the audacity of the United States by recalling England's European entanglements at the period of our struggle for independence. A diversion more attractive and convincing than one of this character is necessary in order to produce a modification of the facts. When the shock of arms came, this country was no more prepared to fight England than Mexico in 1846 was prepared to fight the United States. Our gage of battle to a power of the first class would have been ridiculous had it not been heroic. We fired the opening shot without a gunboat in our

possession—and with no facilities to build one—with no means to protect our seaports, to harry the enemy's commerce, to devastate his ocean front or to attack his men-of-war. When the British defeated Washington at Brooklyn and drove the cork into the bottle by holding New York City, American enterprise and ingenuity were taxed to the utmost to provide ordinary naval

#### An Air of Desolation.

In the meantime stirring events had happened in this vicinity. The colonial glory of Lake Champlain departed with the French. Ticonderoga was in ruins, Crown Point abandoned, the once thriving village of six hundred souls deserted, truck and flower gardens and vineyards were turned to weeds and an air of desolation pervaded the atmosphere.

A company of soldiers, thirty-eight in all, occupied Ticonderoga, a sergeant and twelve men Crown Point. Less than three weeks after Concord and Lexington, two bold American spirits, both of Connecticut birth, Ethan Allen and Benedict Arnold, recognizing the strategical importance of the lake in any English demonstration from Canada, determined to seize Ticonderoga. They met at Castleton, Vermont, May 7, 1775. Allen, representing the Assembly of Connecticut, had gathered a force of two hundred and seventy hardy souls, while Arnold, bearing a colonel's commission from Massachusetts, authorizing him to raise a regiment of four hundred men, was accompanied by an army of one person his servant, and on the strength of this manifest, demanded command of the expedition. Allen resented Arnold's pretensions and a committee of officers diplomatically decided that Allen should lead the outfit, with Arnold second in command. There is a touch of opera buffe in all this, as there was after the troops had crossed the lake and assembled on the low ground below the fort, where the wrangle was renewed and the officers effected a second compromise by arranging that the two disputants should enter the fort together, Arnold on Allen's left hand. There was more or less delay because of the non-arrival of Seth Warner, who had been stationed on the eastern shore of the lake with the remainder of the troops and more or less uncertainty as to the success of the assault without his assistance, but the intermission was utilized by Allen who in the spirit of the times harangued his army and declared his intention of advancing before them, and in person conduct them through the wicket garden; that they must quit their pretensions to valor, or possess themselves of the fortress in a few minutes; inasmuch as the attempt was a desperate one which none but the "bravest of men dare undertake." He called for volunteers and not a man in the company flunked.

Every school child recalls how Allen rushed up the stairs to the quarters of the thoroughly amazed and frightened commandant and in blustering and threatening tones commanded him to appear, else the entire garrison would be immolated on the altar of victory; how Commandant la Place demanded to know by what authority this summons was and Allen roared: "I demand it in the name of the Great Jehovah and the Continental Congress!"

Benedict Arnold.

Dramatic as Ethan Allen's introduction is to us, Benedict Arnold springs upon the stage clothed in all the paraphernalia of a typical villain. Brave, interpid and audacious always on the field of battle, his life in the service was a continual brawl. He was from the beginning, in one form or another, involved in controversies with his superiors that eventually wrecked a career that seemed destined at one time for a hero's end. Crown Point had become the general rendezvous for the many subsidiary operations in the north, for the movements against the British possessions on Lake Champlain and along the Canadian border. In May, 1776, General Schuyler, then in command of the Northern Department, ordered Captain Jacobus Wynkoop, a sturdy and irascible Dutchman of fifty winters and a veteran of two wars, to Ticonderoga to take command of all the vessels on Lake Champlain, and to put them in the best condition possible for immediate service. Wynkoop had been on the ground and in command of one of the two schooners on the lake since March, and had been conspicuously energetic in arranging and preparing material that eventually ripened into the fleet which fought the British. In August, Arnold, still suffering from his old Quebec wound, appeared with orders from General Gates, who now commanded the Northern Department, to take command of the fleet. Wynkoop, with Dutch pertinacity, refused to recognize Gates' authority, resented the slight imposed on General Schuyler and himself and carried the matter to Congress with the indorsement and support of Schuyler. It was another instance of the prejudice against the Dutch, which was unwarranted, unjust and most injurious throughout the war to the American cause. Wynkoop fought the Royal Savage with conspicuous gallantry at Valcour. The following year he commanded the guns at Kingston and later on proved his devotion to the cause he loved by constructing gun boats for the defence of the Hudson at Coeymans.

Patiently Waited Events.

England had built a number of vessels in home ship yards and transported them across the Atlantic for service on Lake Cham-



plain and had chosen the crews from her men-of-war. All the resources of the American, mental and physical, were put to the test to meet the crisis. Crown Point was regarded as too exposed and headquarters were transferred to Ticonderoga. Gates endeavored with meagre appliances to convert the ruins into a formidable fortress. In September he assembled from eight thousand to ten thousand troops. The indefatigable Wynkoop had succeeded in bringing together two schooners and five gondolas which had been constructed at Skenesborough. These with two schooners had been captured from the British, constituted the squadron whose command fell to Arnold, who now added to his list of accomplishments of jockey, apothecary, merchant and soldier, that of sailor. For several weeks he prowled along the lake, reinforced by several galleys, raiding the enemy whenever opportunity presented itself, striving to whip his conglomerate aggregation into reliable discipline and complaining bitterly of their inefficiency. "The drafts from the regiments at Ticonderoga are a miserable set"; "we have a wretched, motley crew in the fleet; the marines, the refuse of every regiment, and the seamen, few of them ever wet with salt water," reflected the estimation in which he held the men he was compelled to depend upon to fight the enemy and fight to victory. Arnold brought his aggregation to the narrow channel west of the island of Valcour and dropped anchor "in such form" as he explained to Gates "that few vessels can attack us at the same time and those will be exposed to the fire of the whole fleet." From his covert and well selected anchorage, Arnold lay perfectly concealed, until his enemy should pass some distance south of Valcour. Here he patiently awaited events. He mustered in all twelve vessels; two schooners, *Royal Savage* and *Revenge*; one sloop, *Enterprise*; the galleys, *Trumbull*, *Lee*, *Congress* and *Washington*; the gondolas, *New York*, *Connecticut*, *Jersey*, *Boston* and *New Haven*, carrying eighty-four guns, one hundred and fifty-two swivels and seven hundred men.

#### The English Fleet.

The English fleet consisted of twenty-nine vessels, the ship *Inflexible*; two schooners, *Maria*, flagship, and *Carleton*; one radeau or float, *Thunderer*, with twelve guns and two howitzers; one gondola, *Loyal Convert*, and twenty gun boats, each carrying one gun, in all mounted eighty-nine guns and manned by six hundred and ninety trained sailors. The three largest British vessels mounted fifty per cent. of the guns in the fleet and were built in England. Under the impression the Americans were at Crown Point, the English sailed up the lake with a northwest wind.

Arnold desecrated the English off Cumberland Head, but Pringle, the British commander, had advanced well beyond Valcour, before he discovered the Americans. General Waterbury crossed over to the Congress and besought Arnold to venture into the open lake and make his fight there, a suggestion the American commander vetoed in view of the uncertain character of his crew. The British sailor lost no time in making for his antagonist, although the adverse wind thwarted his intentions in swinging his ships to rake the Americans. His gunboats finally worked to windward and when within range of Wynkoop's *Royal Savage*, opened fire. This ludicrously named American schooner bore the full brunt of the unequal contest until the alternative was presented, retreat or surrender. With his intense prejudice against the British, Wynkoop's vocabulary knew no such word as surrender, and he accordingly endeavored to drop back beyond gun fire—a perilous experiment in his badly battered condition, for the wind caught the unmanageable hulk and swept it, despite the heroic exertions of the crew, on the lee shore, where the wreck was abandoned. That night it was boarded by the enemy, burned and sunk. Arnold fought the Congress with a fearlessness, coolness and courage that excited the admiration and stimulated the enthusiasm of his men. Time and again the vessel shivered as a shot struck, but the dauntless commander never relinquished his post and personally he repeatedly sighted the guns. The Americans were handicapped from the opening shot by the superiority of their adversaries in training and experience, in weight of metal fired, and in number of ships. They were simply outclassed. Pringle had been unable to bring his larger ships into action and at five o'clock, after six hours and a half of constant fighting, withdrew the vessels that had been engaged, to repair damages and await the morrow, when he was confident the American fleet would fall easy victims. Although the American force was seriously crippled, the damage inflicted upon the enemy was not to be despised. During the night Arnold, after a council of war, in the course of which the futility of further fighting was conceded by all the officers, utilized his knowledge of the waters in the locality, and by hugging the shadows from the western shore slipped by the British lines and steered for Schuyler Island. Here two of his gondolas damaged beyond repair were sunk. On the 13th the English who had been hunting their victims for forty-eight hours overtook them and favored by the breeze, after two hours' contest, scattered the American ships hopelessly. Arnold's vessel, the Congress, was run ashore and destroyed. The American commander was forced to trudge overland ten miles to Crown Point on foot. Considering the odds against him, Arnold did

fairly well with material at his disposal. He saved a schooner, *Revenge*; a sloop, *Enterprise*; one galley and a gondola. The remainder were burned, sunk or captured. The Americans' total loss in both engagements amounted to between eighty and ninety, including the wounded. The English reported their casualties at forty, but the Americans claim that sixty sailors were blown up with one of the British gun boats. Arnold was thirty-six years of age when he fought this battle. Had he fallen at Valcour or at Saratoga all his sins and frailties would have been dropped in the grave with him to be forever forgotten; his fame would have borne a crown of imperishable glory. But Arnold, unfortunately, lived too long; the illustrious services of Quebec, Lake Champlain and Saratoga went down to treason at West Point.

\* \* \* \* \*

In the autumn of 1812 Lieutenant Thomas MacDonough was assigned to the command of American naval operations on Lake Champlain. During the winter by hard and industrious effort, he assembled for action three small sloops and four scows. His first engagement, which was fought by a subordinate, off the Isle Aux Noix, was disastrous. Two of his ships, *Growler* and *Eagle*, were captured by the enemy. By this defeat the physical supremacy of the lake was transferred to the British for the time being. Not discouraged by the reverse, MacDonough energetically set about to restore his crippled resources. Before August had passed he had fitted out and equipped three small sloops, mounting twenty-eight guns, and added six gunboats to his fleet, which now aggregated fifty guns. Outside of this one unfortunate encounter, naval operations on the lake during the year 1813 were insignificant. MacDonough wintered his vessels in Otter creek. Here he prepared for the coming campaign which experienced military minds expected to be decisive. Early in May, 1814, Captain Pring of the British navy, opened the campaign by ascending the *Richelieu* in the brig *Linnet*, followed by five sloops of war and thirteen galleys, and dropping anchor at Providence Island, across the bay from the scene of Arnold's fight. This sally bore no special fruit, although shots were exchanged, and an English galley was disabled. Later in May MacDonough left his winter quarters in Otter creek and on the 29th swept around Cumberland Head and dropped anchor.

#### British Army Enters Champlain.

September 3d the British army entered Champlain. The next day the advance on Plattsburgh was made. Macomb treated Sir George Prevost as Schuyler had treated Burgoyne—blocked the road with fallen trees whose twisted branches interlaced. Prevost's

patience was also tested by encountering bridges destroyed over unfordable streams and passes choked by a chevaux de frise. When the British advance reached Little Chazy timorous souls advised Macomb to abandon Plattsburgh and leave it to its fate. The American Army now consisted of eight thousand or ten thousand muskets, fifty per cent. of whom consisted of the debateable militia. The following day a detachment of militia mistook the red coats of the New York Cavalry for the dreaded enemy and departed for home precipitately in spite of the frenzied efforts of their officers to reassure and tranquillize them. The British brushed aside the feeble opposition improvised by the Americans and entered Plattsburgh right joyously. But the Americans, who had retired into their breastworks across the Saranac, opened a withering fire with their heavy artillery and pounded the British beyond range.

General Prevost utilized the days intervening before the battle, in erecting earthworks and hurrying up his siege guns. Constant skirmishing marked the advanced lines of both armies, diversified now and then by vigorous cannonading from the American redoubts. Unusual activity in the British camp on the 10th was diagnosed by the alert commander as indicating the arrival of the British fleet. At day break, sure enough, the British vessels hove in sight around Cumberland Head with battle flags flying.

#### MacDonough's Fleet.

MacDonough that morning lay at anchor in Plattsburgh bay, a little to the south of the Saranac River, on a line parallel with the west shore, but beyond the range of the guns in the forts. His fleet consisted of Saratoga, flag ship; twenty-six guns; the brig, Eagle, Captain Henley, twenty guns; schooner Ticonderoga, Lieutenant Cassin, seventeen guns; sloop Preble, Lieutenant Charles Budd, seven guns; ten gunboats, of which six mounted one long twenty-four pounder and one eighteen pounder Columbiad; the remaining four mounted one twelve pounder, a total of fourteen vessels, eighty-six guns and eight hundred and eighty-two men.

#### The English Fleet.

The English fleet was composed of the frigate Confiance, flag ship, Captain George Downie, thirty-seven guns; brig Linnet, Captain Pring, sixteen guns; sloops Chubb and Finch, formerly the American boats Growler and Eagle, eleven guns; twelve gunboats, eight of them mounting two guns, four one gun each, in all sixteen vessels, carrying ninety-five guns and over one thousand men—a decided superiority over the Americans, in ships, armament and numbers engaged. Finch and Chubb as if abashed in

finding themselves fighting old comrades, soon succumbed to a galling fire and reverted to their original commander. Mac-Donough sighted the first gun, a long twenty pounder, fired from the *Saratoga*, with destructive effect, for the projectile struck *Confiance*, tore along the deck, killed several men and ripped out the wheel. Downie brought *Confiance* in action in the most deliberate manner. Following the custom of the times, when boarding and close fighting were the order of the day, he never discharged a shot, although under severe fire for several minutes, until he ranged his ship alongside his chosen opponent, *Saratoga*, when he discharged his port battery, disabling forty of the crew of the American vessel.

#### Battles Between Vessels.

The sloop *Preble* was battered out of position and action. *Eagle* shifted her berth to escape the concentrated fire of *Confiance* and *Linnet*. By this movement she brought her port battery against both of her antagonists. Cassin fought *Ticonderoga* with excellent judgment and surpassing bravery. Several times the enemy's gunboats, emboldened by their success in vanquishing *Preble*, rushed *Ticonderoga*, only to be shaken off with heavy loss. Of all the vessels engaged, *Ticonderoga* alone, held throughout the fight the position originally assigned. Several times *Saratoga's* bows were raked by broadsiders from *Linnet*. The duel between *Saratoga* and *Confiance* had been almost fatal to both. The entire starboard battery of the American ship had been hammered out of commission. The British vessel was a mass of scars and contusions. Both now played for position but the element of luck in catching the wind at the psychological moment favored *Saratoga*, which poured a staggering broad-side from her port guns into the British ship at close quarters. *Confiance* dropped her colors in submission. *Saratoga* paid her compliments to *Linnet*, which followed the example of *Confiance* and surrendered. No other recourse was left to the gunboats, but while the Americans were humanely rendering assistance to *Confiance* and *Linnet*, whose hurts were reported to be mortal, the smaller ships sneaked away under cover, with a supply sloop, that laid off *Cumberland Head* and escaped. From the condition in which the vessels were found, the gun practice during the two and a half hours' engagement had been deadly. *Eagle* had been hulled thirty-nine times; *Saratoga*, fifty-five; *Confiance*, one hundred and five times. Not a mast on which sail could be made was standing in either squadron. One of the younger officers on the *Confiance* reported: "Our masts, yards and sails were so shattered that one looked like so many bunches of matches and the other like a bundle of rags." The Americans reported a loss of fifty-two killed and fifty-eight wounded; the

British, two hundred, or one in every five engaged, although the casualties on the English gunboats were suppressed. Captain Downie, the English commander, a gallant officer, was killed; Mac-Donough was twice knocked down. Not a person aboard either flagship escaped injury.

#### A Hopeless Situation.

When the British fleet approached Cumberland Head in the morning, the British army proceeded to cross the Saranac and attack the Americans. Hardly had the contest opened, ere the stirring news flashed over the field of the disaster to the English fleet. The enthusiasm and elation diffused through the American ranks was only comparable to the despondency and gloom of the British. Without the co-operation of the fleet, Prevost appreciated the hopelessness of further operations in this quarter; while the reinforcements skurrying to the American army from all points, conveyed a menace loaded with disaster should he encounter a reverse. The only practical resource open to him he hastily adopted and expeditiously executed. By nine o'clock that night his heavy artillery and impediment under a strong guard were in full retreat toward Canada. The main army followed without delay. Prevost had passed through Beekmantown, four miles to the northward, before his retreat was known to Macomb. Prevost left to the tender mercies of the Americans all his sick, wounded and convalescents, besides numerous and valuable stores and supplies, amunition, provisions, camp equipage and tents. General Macomb bounded into fame with all the glittering decorations of a hero of the first constellation. New York and Vermont extended resolutions of thanks and congratulations; the State of New York presented him with a sword; the city of New York the freedom of the city in a gold box; Congress a resolution of thanks and a gold medal emblematic of the victory; the President of the United States conferred the title of brevet major general in the regular army to date from the day of the battle. Mac-Donough received a sword from the State of New York, a vote of thanks from the Legislature of New York and Vermont, an estate on Cumberland Head from Vermont, a gold medal from Congress, the commission of captain in the navy from the President, and civic honors from cities and towns all over the country. His victory, like that of Schley's at Santiago over nine decades later, made easy the task of the army, whose success was thus insured.

Powerful morals are to be deducted from the epochs that have been under consideration. The transition from Paganism to Civilization, from Indian to French, from French to English, from English to American, were by no means accidental, any more than the daily course of the sun is an accident. The turn of the

wheel is inevitable, the shifts in kaleidoscope of nations are grinding onward as certain as the tide ebbs and flows. The destiny of nations' is determined by personal ambition, sometimes beneficent and unselfish, often wilful and despotic.

#### Personal Ambition a Danger.

Personal ambition is the most sinister and insidious danger that menaces a country, ambition that acquires unusual wealth or stupendous power and wields it unworthily or for purposes inimical to the state or the people. A small stone in the road may twist the course of a nation from progress to retrogression, the abased ambition of an individual handling unlimited power or illimitable wealth, in public or private life, by selfish and arbitrary idiosyncrasies may plunge the best regulated country and the happiest people into the ditch of anarchy or backward into the slough of barbarism. The Declaration of Independence was built upon the grievances of a patient people and the tyranny of a stupid monarch. The foundation stone of the Constitution of the State of New York was laid upon Magna Charta. The destruction of every ancient Republic can be traced directly to the misunderstood luxury of political and legal equality; to the abnormal accretions of wealth and to the tyrannical application of power. Whenever the civic meadows are parched or need fertilizing, or whenever occur the barbaric tendencies that mistake license for liberty, that displays contemptuous consideration for the rights of others, a deadened sense of responsibility, or an ignoble regard for constituted authority, that brandishes the classes against the masses, the doctor of morals seizes his watering pot or bag of bone dust, and sprinkles the community with pessimistic charges, despondent ebullitions and doleful lucubrations against the degeneracy of the times and corruption in public life, the one invariably coincident with the other; proclaims the lamentable failure of government by the people and predicts the speedy downfall of the republic. The ogre corruption is responsible for agitated conscience and sleepless nights of many good and many bad people in this beautiful country of ours. But corruption is not one sided by any manner; if the public officer is corrupted what of the scoundrel who corrupts him? The integrity of a country is its safest barometer. From time immemorial the danger signal of political economists has wigwagged degeneracy as indicated by exploited and conceded national corruption, and when a government is corrupt it follows the people are corrupt, and when corruption is festering in the people, the disease retrogression is under way, the country is doomed and there is no salvation. To the pessimist the wheels of enlightened government are infallibly

turning toward barbarism. The arbitrary signs are infallible—the decadence of civilization as manifested by the spread of sloth, by untrammelled extravagance, by the disinclination and indolence of the average individual to do his own thinking on public questions, by riotous dissipation, by defiant dissoluteness and declamatory ostentation on the part of the opulent who have profited by superabundant prosperity and by the waves of discontent in the community.

#### Gentle Art of Courtesy.

The gentle art of courtesy is kicked down stairs and into the gutter of oblivion by our frenzied athletics, by the football boy and the basketball girl, who are taught from swaddling clothes, "reach the goal," tackle, buck, push, rush and interfere, trample on, if need be, use force, crush the weaker, disable your most dangerous adversary if you can, but make the goal and make it quickly, whether the goal is on the oval, the street car, the excursion boat, the public gathering or the pathway of life. The cartilage between immoderation and violence to the high pressured American is exceedingly thin. Hardy athletic exercise, hours of vigorous work in the open air, swinging a club on the greens or an oar on the water, handling the main sheet and the tiller or developing the overhand stroke of the swimmer, have corrugated with softer traits in many of our muscular girls and generated a spirit of feminine independence that laughs to scorn reliance upon the sterner sex and is an unending series of shocks and amazement to elderly women whose girlhood responsibilities were planned on more anaemic and less muscular lines. Pessimists may writhe and wring their hands and wag their pens; they may deplore the brawny era through which the wheel of civilization is turning, they may decry—as we all decry—the epidemic of corruption which has broken out on our body politic, a mass of malignant and disgusting ulcers, but we cannot forget that the pressure and velocity of living to-day in comparison with that of a hundred years ago, is as great as the difference between the pressure and the velocity of the low calibre castiron cannon used by MacDonough on his wooden sloops of war and the high powered monsters mounted on our modern steel battleships.

#### Depressing Symptoms Exaggerated.

All these depressing symptoms, so keenly relished by the pessimist, appear exaggerated because of the exceptional treatment they receive at the hands of the press, which to-day practically in command of the skirmish line of civilization, is hurling and whirling its sphere of usefulness and irresistible power in the direction of depravity and iniquity, which overweights its area of influence



with daily coruscations of crimes and abominations, which instructs its myriads of readers, young and old, experienced and innocent, into the baneful secrets of the corrupt and the vile, which glorifies the deeds of the malefactor far beyond intelligent comprehension and reason and certainly to the detriment of the public welfare. Discouraging as this conglomerate array of public dangers may be, the path to barbarism has not been blazed or even opened, unless our teachers and instructors, secular and spiritual, prove recreant to their trust. Thank heaven, we still have them with us. The man with the unabridged ambition for power and wealth will continue vociferously in evidence; the freedom of the open air girl and the athletic boy will further develop before it is contracted, and the liberty of the press will never be restrained, and our country will continue to strengthen and expand and flourish and prosper. Its main reliance and dependence, its power for doing good and for suppressing evil, for modifying the intemperate desires of the careless, the thoughtless and the ignorant, and thwarting the designs of the wicked, and the perverted ambitions must fall primarily and firmly upon the guardians of the young, the instructors and teachers, in school and in church. As West Point and Annapolis educate and train for the duty of protecting and defending our country from a foreign foe, so should our schools and our churches the bulwark and the fortress of our civilization, educate and train, more zealously than ever, their vast armies to defend and protect our country from foes within our borders—from the man who would wreck it, in the consummation of selfish ambition to attain unprecedented wealth or uncommon political power. Our national barometer may have fallen within the past few years; our reputation for integrity may have suffered by the betrayal of public trusts and the prostitution of fiduciary responsibility for personal aggrandizement, but the future through the salutary influence of the school and the beneficent power of the church will redeem the record of the present, restore our equilibrium to its axis of decency and honesty and banish the pessimist with the barbarian to the uttermost ends of the earth.

---

NOTE

A bill to make Crab Island in Lake Champlain, opposite the Catholic Summer School, a National Park was introduced by Congressman Wm. H. Flack in the House of Representatives on January 30th, last, and passed by the House in the beginning of March.

At the request of Congressman Flack, Senator Platt has promised to introduce the bill in the Senate.—Editor.

## Books Received

### LONGMANS, GREEN & Co.: New York.

- Wild Wheat. By M. E. Francis.  
Outlines of the History of Ireland from the Earliest Times to 1905. By P. W. Joyce, LL. D., M. R. I. A. Price, 30 cents.  
Lay Down Your Arms. The Autobiography of Martha Von Tilly. By Bertha Von Stuttner.  
Letters from the Beloved City. By Rev. Kenelon Digby Best. Price, 50 cents.  
Self-Knowledge and Self-Discipline. By B. W. Maturin. Price, \$1.50.  
The Tradition of Scripture. By Rev. William Barry, D. D. Price, \$1.25.  
The Key to the World's Progress. By Charles Stanton Devas, M. A. Oxon. Price, \$1.60 net.

### AMERICAN BOOK COMPANY: New York.

- Jordan's Latin Prose Writing. Price, \$1.00.  
Fontaine's Flores de Espana. Price, 45 cents.  
Dumas' Excursions sur les Bords du Rhin. Price, 40 cents.  
Harding's Mediaeval and Modern History. Price, \$1.50.  
Shakespeare's Julius Caesar.—Gateway Series. Price, 35 cents.  
Conant's Exercises in Geometry. Price, 50 cents.  
Merrill's Theoretical Mechanics. Price, \$1.50.  
Knight's Essentials of Grammar and Rhetoric. Price, 25 cents.  
Johnson's Waste Not, Want Not Stories. Price, 50 cents.  
Baldwin's Child's Robinson Crusoe. Price, 35 cents.  
Baldwin's Thirty More Famous Stories. Price, 50 cents.  
Dutton's Fishing and Hunting. Price, 30 cents.  
Dutton's In Field and Pasture. Price, 35 cents.  
Original Exercises in Plane and Solid Geometry. By Levi L. Conant, Ph. D.

### BENZIGER BROTHERS, New York.

- A Few Simple and Business-Like Ways of Devotion to the Passion. By Rev. Edmund Hill, C. P. Price, 25 cents.  
Patron Saints for Catholic Youth. By Mary E. Mannix. Price, 50 cents.  
What Catholics have done for Science. By Rev. Martin S. Brennan, A. M. Price \$1.00.  
Lourdes: Its Inhabitants, Its Pilgrims and Its Miracles. By Rev. Richard F. Clarke, S. J. Price, \$1.00 net.  
Thoughts and Affections on the Passion of Jesus Christ. By Fra Gaetano M. da Bergamo, Capuchin. Translated from the Italian. Price, \$2.00.  
St. Francis of Assisi, Social Reformer. By Leo L. Dubois, S. M. Price, \$1.00 net.  
Her Blind Folly. By H. M. Ross. Price, \$1.25.

### CHRISTIAN PRESS ASSOCIATION, New York City.

- Short Talks to Young Tilters. By Rev. Fred C. O'Neill. Price, 75 cents.  
Questions of the Day, Vol. II. By Rev. Alex. MacDonald, D. D., V. G. Price, 60 cents net.

### HINDS, NOBLE & ELDREDGE, New York City.

- A Handbook of Literary Criticism. By William Henry Sheran.



# **CHAMPLAIN ASSEMBLY**

(The Catholic Summer School of America),

**Cliff Haven, N. Y., on Lake Champlain.**

**FOURTEENTH SESSION.**

**JULY 2nd to SEPTEMBER 8th, 1905.**

## **The Purpose of the Summer School.**

The Catholic Summer School of America cordially invites its friends, patrons and the general public to its **FOURTEENTH ANNUAL SESSION**, which begins Sunday, July 2, and closes Friday, September 8, of this year. The grounds will be open from June 15 until September 15. The Summer School, incorporated by the Board of Regents of the University of the State of New York, is instituted for the purpose of providing the Catholics of the United States with the means of meeting during the summer months in a place where, amid the delights of natural beauty, the pleasures of social intercourse and the accompaniment of legitimate, healthful recreation, they may learn to know one another better, to understand their strength, to enlarge the scope of their education, and to get correct views upon the many important questions incident to Catholic life in our country.

## **The History of the School.**

The Catholic Summer School of America was established in 1892, and the first session was held at New London, Connecticut. During the course of the following winter the land at Cliff Haven was acquired and the Sessions of '93, '94 and '95 were held in the town of Plattsburg. In 1896, for the first time, the Lectures were given and the people lived upon the Summer School's own grounds. The only accommodations were: the Auditorium, the Small Chapel, the Champlain Club, small Central Dining Room,

the Philadelphia Cottage, and three other small cottages. In '97 the New York Cottage was built. In '98 the Boston, Rochester, Healy, and Dundon Cottages were erected. In '99 the Brooklyn Cottage and the Curtis Pine Villa were added. In 1900 the Dining Room and the Chapel were enlarged and the roads macadamized, a steamboat pier constructed, and the Champlain Club Annex erected. In 1901 the Albany, Marquette, Algonquin, Valcour and New York No. 2 Cottages were built. In 1902 the Cardome Cottage was erected. Three additions have been made this year—a private cottage, erected by Miss Alice Ryan of New York City; the Jersey Club, by the New Jersey Club Association, and the Buffalo Cottage, by the Buffalo Cottage Association, all of which are of the latest and newest designs for summer residences of their kind, and equipped with all up-to-date accommodations and conveniences. The grounds can now accommodate over a thousand people.

### **Charms of Location.**

The Summer School is charmingly situated on the western bank of Lake Champlain, on the line of the Delaware & Hudson Railway, three miles south of Plattsburg, and immediately adjoining the well-known Hotel Champlain. The grounds cover 500 acres, with a frontage of three-fourths of a mile upon the beautiful lake. To the west may be seen the grey outlines of the Adirondack Mountains, and to the east the green hills of Vermont. Hot weather, malaria and humidity are unknown.

### **Life and Progress.**

The life is ideal. The whole assembly forms one large family, from which obtrusiveness and diffidence are alike absent.

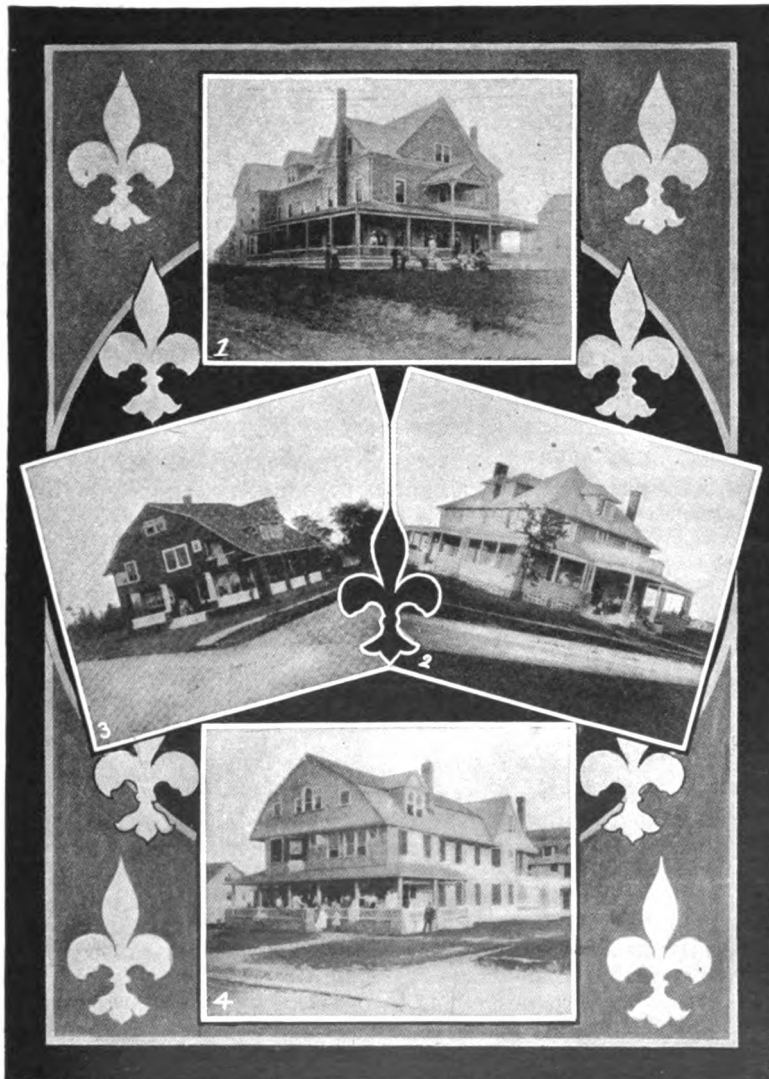
The intellectual features serve to relieve the monotony that usually accompanies life at summer resorts, while on the other hand the social and athletic features take the edge off study, making acceptable and agreeable what otherwise might be laborious and difficult.

The annual attendance has, in eight years, increased from 931 to 6,014. The total investments now represented by the School and allied interests at Cliff Haven are over \$400,000.

### **Tributes of Praise and Approbation.**

Tributes of praise and approbation of the Catholic Summer Schools have been received from the following distinguished personages, most of whom have been guests of the Summer School:

The late Pope Leo XIII.; His Eminence, Cardinal Satolli; His Eminence, Cardinal Martinelli; His Excellency, Most Rev. Diomed Falconio, D.D.; His Eminence, Cardinal Gibbons; the



### TYPES OF COTTAGES

1. ALBANY COTTAGE
2. THE MARQUETTE

3. VALCOUR COTTAGE
4. THE ALGONQUIN

late Most Rev. Archbishop Corrigan; the Most Rev. John M. Farley, D.D., of New York; the Most Rev. P. J. Ryan, D.D., of Philadelphia; Right Rev. H. Gabriels, D.D., of Ogdensburg; Right Rev. T. M. A. Burke, D.D., of Albany; Right Rev. John S. Foley, D.D., of Detroit; Right Rev. T. D. Beaven, D.D., of Springfield; Very Rev. William O'B. Pardow, S. J.; Rev. Edmund T. Shanahan, of the Catholic University of America; Rt. Rev. P. J. Garrigan, D. D., Rt. Rev. Msgr. Dennis J. O'Connell, D. D., Rector of the Catholic University of America; Rev. Dr. J. A. Zahm, C. S. C.; Rev. C. H. M'Kenna, O. P.; Rev. James A. Doonan, S. J.; the late Brother Azarias; the late Richard Malcolm Johnston, LL.D.; Ella Loraine Dorsey; Mr. Eugene W. Lyttle, M.A., Ph.D., Regents' Inspector; Right Rev. Dom Gasquet, O.S.B., of London, England. All the above-named eminent persons excepting His Holiness the late Pope Leo XIII have visited the Summer School at different times.

### **Distinguished Guests of the Summer School.**

It might be mentioned that the Summer School has also been honored by having as special guests the most distinguished citizens of our country, among them the late President of the United States, William McKinley; President Theodore Roosevelt, when Governor of New York State; the late Vice-President, Garrett L. Hobart, Admiral Schley and others.

### **Right Rev. Dom Gasquet's Tribute.**

4 GREAT ORMOND STREET,

LONDON, W. C.,

March 13, 1905.

DEAR FR. McMILLAN :

Your letter brought back many pleasant recollections of last summer at the Catholic Summer School. I have often thought how delightful my first experience of America was with your Fathers at Lake George and then at Cliff Haven.

The Summer School was in many ways the most interesting thing I saw in America. It is a wonderful creation; and if it only keeps up, as there is every prospect of it doing, it cannot fail to do great good to Catholics. The mere fact of bringing so many Catholics together and getting them to know each other is a great matter. I fear that with us such a thing would be practically impossible. Then, too, the lectures must have a very great educational value, and it was a very great pleasure and surprise to me to see how well they were attended.

Please remember me most kindly to all your Fathers, and believe me,

Yours very sincerely,

FRANCIS A. GASQUETE.

## **Schedule of Lectures for Session of 1905.**

### **The Champlain Summer School.**

At Cliff Haven, N. Y., on Lake Champlain, the Summer School will hold its fourteenth session during nine weeks, from July 5 to September 5. The work of preparation assigned to the Board of Studies is nearing completion, and the report from the chairman, Rev. Thomas McMillan, C. S. P., contains the following announcements relating to the schedule of lectures :

#### **FIRST WEEK, JULY 5-7.**

Course of three lectures. Subject: America's Work in the World's Progress, by Prof. Francis X. Carmody, Department of Constitutional Law in the Brooklyn Law School of St. Lawrence University, N. Y.



REV. THOMAS McMILLAN, C. S. P.  
Chairman of Board of Studies.

#### **Evening Lecture Recitals.**

BY MISS CHARRILLE RUNALS, OF NEW YORK CITY.

##### **America in Song and Story.**

COLUMBUS, 1492—He gained a world ; he gave that world its grandest lesson : On and on.

LANDING OF THE PILGRIM FATHERS, 1620—A band of exiles moor their bark on the wild New England shore.

**YANKEE DOODLE**—The gay little pivot upon which swung the mightiest events of a Nation's life.

**THE AMERICAN REVOLUTION, 1775-'81**—Vision of Betsey Ross; Birth of the Flag; The Old Thirteen.

**WAR OF THE SEA, 1812-'14**—Constitution and Guerriere; The Yankee Boys for Fighting are the Dandy, Oh! Star Spangled Banner, with the third verse in full; Song of America.

**CIVIL WAR, 1861-'65**—Barbara Frietchie; Sheridan's Ride; To Canaan; Do They Miss Me at Home; Year of Jubilee; Battle Hymn of the Republic.

**BANNER OF THE SEA, 1889**—American Prize Song in Times of Peace.

**SONG OF THE DRUM**—Old Glory.

**SPANISH-AMERICAN WAR**—Eighteen Ninety-eight Meets Fifteen Sixty-two; Call to Colors; Just One Signal; Keep On and On.

**MY OWN COLUMBIA**—He who unfurled our beauteous banner says it shall reign a thousand years.

**ACCOMPANIST**—MISS MARIAN C. POOLE.

#### SECOND WEEK, JULY 10-14.

Five lectures by the Rev. Joseph M. Woods, S. J., Woodstock College, Md. Subject: The Bollandists. These scholars represent the oldest literary and critical club in existence. Their work—the *Acta Sanctorum*, or Lives of the Saints—is a storehouse of learning and a model of sane and scholarly criticism within the Catholic Church.

Two lectures—July 10-11—on Bohemian history and literature, by the Rev. Valentine Kohlbeck, O. S. B., Chicago, Ill., representing the Bohemian publications of the Benedictine Press.

Two evening lectures by Prof. W. F. P. Stockley, Halifax, N. S., Canada, dealing with the latest researches concerning religion in Shakespeare. 1. The Religious Spirit in Shakespeare: The subject of Shakespeare's plays, and their consequent limitations; what is assumed, in religion and in morals, if not expressed; the variety of life, the humor of life, the facts, and the difficulties; the triumphs of evil; the absolute good; no bar in the plays to further knowledge by revelation; the 'scepticism' of *Hamlet* and of *Lear*; the supernatural, and the fancies of the *Midsummer Night's Dream* and the *Tempest*. 2. Shakespeare and the Church: The age of Elizabeth, and the first generation under the new religion; the advantage of Catholic insight in feeling with and understanding these circumstances; Shakespeare's treatment of anti-Catholic passages in older plays; the spirit of Shakespeare's contemporaries; his attitude towards clerical and monastic life, and towards Catholic observances; the Papacy and *King John* and *Henry VIII*; the Renaissance, the Reformation, and the Church; Coleridge's judgment, Taine's, and Dowden's; Puritanism within the Church, and without; the effects of the break up of Western Christendom; Shakespeare's use of the Bible. July 13-14.



### THIRD WEEK, JULY 17-21.

Five lectures by the Right Reverend Monsignor Loughlin, D.D., Philadelphia. Subject: The Vatican Council. (1) A Survey of the Religious World Since the Council of Trent; (2) The Preparatory Labors Relating to the Vatican Council; (3) The Earlier Sessions; (4) The Question of Papal Infallibility; (5) The Fruits of the Council.

Two lectures by Prof. C. H. Schultz, Newman School, Hackensack, N. J., prepared with a view to determine Cardinal Newman's place in the realm of literature as a writer of prose and poetry. July 17-18.

### FOURTH WEEK, JULY 24-28.

Five lectures by Jean F. P. Des Garennes, A.M., LL.M., Washington, D. C. Subject: A Comparative Study of French and English Comedy.

Evening lectures by the Rev. James P. Fagan, S. J., Loyola School, New York City. Subject: Forgotten Facts in the History of Education.

Lecture-Recitals by Camille W. Zeckwer, Director of the Philadelphia Musical Academy. Subjects: Ancient Music to Fourteenth Century; Folk Music.

### FIFTH WEEK, JULY 31-AUGUST 4.

Five lectures by the Rev. John T. Creagh, D.D., J.U.D., LL.B., Catholic University, Washington, D. C. Subject: Religion and the State in America.

Evening lectures by Miss Helena T. Goessmann, M.Ph., Department of Catholic Higher Education in American Book Co., New York City. Subjects: A Cozy Corner in Bookland; Some Facts and a Fiction in the Hall of Education.

Lecture-Recitals by Camille W. Zeckwer, illustrating the Eternal Feminine in Music versus Sacred Music.

### SIXTH WEEK, AUGUST 7-11.

Five lectures by the Rev. John T. Driscoll, S. T. L., Diocese of Albany. Subject: Philosophy Among the Novelists. (1) Scott and the Romantic Movement; (2) Victor Hugo: Romanticism and Realism; (3) Balzac and Realism; (4) George Eliot and Positivism; (5) Mrs. Humphry Ward and Humanitarianism.

Evening lectures by the Hon. Hugh Hastings, New York State Historian, Albany, N. Y. Subject: Battles With England in New York State. The battle of Saratoga treated from the political and philosophical as well as the military standpoint. Contests for supremacy on Lake Champlain during the War of the Revolution and the War of 1812.

Lectures by the Rev. Bertrand L. Conway, C. S. P., New York City. Subject: Conditions in Palestine During the Public Ministry of Christ.

#### SEVENTH WEEK, AUGUST 14-18.

Five lectures by Prof. J. C. Monaghan, of the Department of Commerce and Labor, Washington, D. C.

(1) The Game of Empire—What the game is; by whom it is being played—What it was in the past; by whom played—What it meant then—What it is now—What it means, may, or must mean—What it is to be—Dangers, doubts, deficiencies. The Golden Rule—What is wanted to usher it in—What has been done to help the world to understand it and attain it.

(2) Commercial and Industrial Asia—Asia's resources—Pastoral, agricultural, mineral, fisheries, forestal, etc. Possibilities of power—coal, water, wind. Its industrial and commercial past, present and future—What it all means to us and to others.

(3) Commercial Europe—Its pastoral, agricultural, mineral, fish, forest, and other possibilities. Its possibilities of power derived from coal, water, wind. Its industrial past, present, future.

(4) Commercial and Industrial America—Its resources—pastoral, agricultural, mineral, fish, forest, etc., etc. Possibilities of power—coal, water, wind. The industrial history of its past, present and the possibilities of the future.

(5) Commercial and Industrial Africa. Its resources—pastoral, agricultural, mineral, fish, forests, etc. Possibilities of power from water, wind and coal. Its industrial and commercial history. The past, the present, the future. Commercial and Industrial Australasia. Its resources—pastoral, agricultural, mineral, fish, forest, etc. Possibilities of power from coal, water and wind. Industrial history of its past, the present and the outlook for the future.

Evening lectures by James J. Walsh, M.D., Ph.D., LL.D., New York City. Subject: Biology—Present Position of Darwinism.

I, Significance of Darwinism; II, Color Problems in Nature; III, Darwin as a Poet rather than a Scientist; IV, Evolution from Within.

#### EIGHTH WEEK, AUGUST 21-25.

Five lectures by James J. Walsh, Ph.D., M.D., LL.D. Subject: Some Steps in Physiological Psychology. I, Multiplicity of Senses and Sense Organs; II, Some conditions of Sensation; III, Vision; IV, Illusions; V, Emotions and Sensations.

An International Song Cycle by Miss Marie Narelle, dramatic soprano.

#### From the Freeman's Journal, Dublin.

Miss Marie Narelle's singing at the Irish-Australian Concert was a revelation and a delight to the music lovers of Dublin, who last night crowded the Round Room of the Rotunda to its utmost capacity. The echoes of the enthusiastic plaudits with which the

great Irish-Australian artist had been received in Cork had reached to Dublin, and set expectation on tiptoe for her coming, But the reality exceeded the expectation of the most sanguine. She has a most wonderful soprano voice, every note pure, clear and full. A special charm of her singing is the total absence of effort. Even when her voice soars to the highest note she sings within the easy limit of her powers, with a full rich volume of sound which soprano voices, even the very best rarely attains. It is no exaggeration to say that her rendering of "Roberto tu che adoro" could not have been surpassed by any singer on the concert or operatic stage. The audience listened in silent admiration when she trilled and warbled the livelier strains of the song, ever and again rising to the height of her powers with a note full and round in its mellow music as an organ. Miss Narelle's dramatic power is no less remarkable than her voice. No passion or feeling in the songs lacks full expression in voice and face and gesture—she is a great actress as well as a great singer. This was especially apparent when, in obedience to an imperative encore, she chose for her second song one widely removed from her first. The catching, lively music of "Barney O'Hea" was never more admirably given, and the shy, sly humor, the quick, bright smile that broke out ever and again suddenly like a flash of sunshine in a changing April sky, was replete with courageous mirthfulness. Gifted with such a voice, combined with such rare dramatic powers, it may fairly be expected that before long the opera will steal her from the concert platform.

#### NINTH WEEK, AUGUST 28-SEPTEMBER 1.

Five lectures by the Rev. Francis P. Siegfried, St. Charles Seminary, Overbrook, Pa. Subject: Some Catholic Ideals in the light of Common Sense, Philosophy and Poetry.

The aim of this course will be to define these three points of view and to illustrate them by application to certain Catholic ideals, notably those for which the Summer School exists.

Lectures are arranged for the Rev. P. J. MacCorry, C. S. P., August 28-29. Subject: The Gospel Narrative as illustrated by Christian art, with a large collection of the finest views.

Three lectures on American Humorists, by Mr. W. P. Oliver, Brooklyn, New York City, September 1-4-5.

Two lectures on the True and False interpreters of the teaching of St. Francis of Assissi, in view of his Seventh Centenary, by the Rev. F. Pascal (Robinson), O. F. M. July 20-21.

Conference on methods of advancing Catholic Educational work in Parish Schools and Sunday Schools August 28, under the direction of the Rev. Thomas McMillan, C. S. P., to whom all inquiries bearing on this department may be sent, addressed to 415 West

59th Street, New York City. Special attention will be directed to the misleading and unreliable statistics relating to Catholic Schools as usually given in the reports of public officials.



WARREN E. MOSHER, A. M.,  
Secretary.

#### READING CIRCLE DAY, AUGUST 30.

Program to be arranged by Warren E. Mosher, A. M., Editor of the Champlain Educator, which is especially devoted to the advancement of Reading Circles. Send for specimen copy to No. 39 East 42d Street, New York City.

#### SPECIAL LECTURES FOR TEACHERS.

The picturesque environment of Lake Champlain, together with the distinguished abilities of the Specialists chosen for the lectures, will secure for those in attendance a most favorable opportunity to combine pleasure and profit. Some of the informal discussions after the lectures, in the beautiful pine grove overlooking the lake at Cliff Haven, will be found much more delightful than the ordinary meetings held for self improvement during the school year.

#### PHYSICAL CULTURE.

Miss Loretta Hawthorne Hayes, 416 North Main Street, Waterbury, Conn., will organize a class for physical culture and dancing. During the sessions of 1903 and 1904 Miss Hayes was a favorite with the hundred or more children at Cliff Haven. By the plan approved this year the little folks can acquire useful instruction in combination with suitable entertainment. For particulars, parents are requested to write to Miss Hayes.

### LESSONS IN MUSIC.

Mr. Camille W. Zeckwer will arrange for music lessons at Cliff Haven. At his recitals in the auditorium he will include selections from leading musical composers in America and Europe. He is prepared to teach Piano, Organ, Violin and Theory, including Harmony, Counterpoint, Canon, Imitation, Fugue, Composition and Instrumentation, at summer rates. Mr. Zeckwer is Director of the Germantown Branch of the Philadelphia Musical Academy; Organist and Director of St. John's Roman Catholic Church, Philadelphia, and Director of the Manheim Orchestra. Mr. Zeckwer is known as a composer of chamber music, piano pieces and songs.

The department of Music at Cliff Haven will be under Mr. Zeckwer's direction.

Breitkopf and Haertel in Leipsic have published his Piano Quintette and 2nd Sonata for Piano and Violin; Carl Simon in Berlin published his Suite for Piano and Violin; Presser in Philadelphia some other compositions, and Ditson in Boston songs.

Mr. Zeckwer is a graduate of the Philadelphia Musical Academy and received the "Teacher's Certificate" from that Institution. Pupil in Theory of Dr. Antonin Dvorak during the time the latter resided in New York, and Philip Scharwenka in Berlin. Piano pupil of Richard Zeckwer, Maurits Leefson, Carl Somans and Aime Lachaume. Violin pupil of Gustav Hille and Florian Zajic in Berlin.

Post Office address: No. 6,029 Main Street, Germantown, Philadelphia, Pa.

Social and Dramatic Entertainments will be managed by Mr. Ralph Yoerg.

---

## Summer Institute for Teachers.

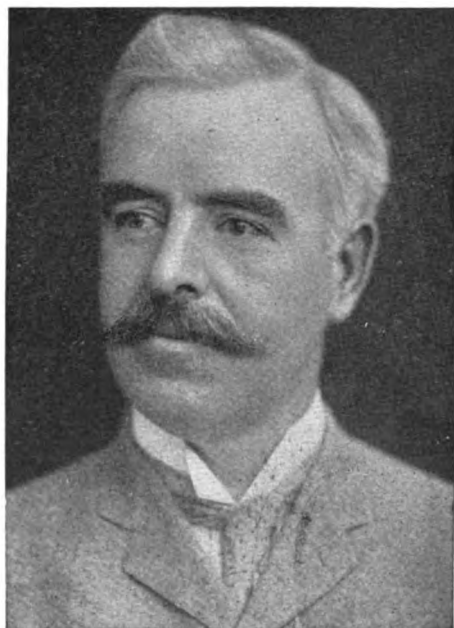
UNDER THE DIRECTION OF THE EDUCATION DEPARTMENT OF THE STATE OF NEW YORK.

The Summer Institute for Teachers, established at the Cliff Haven Summer School by the State of New York, under the Department of Public Instruction, will be opened on July 3, and will continue for four weeks. Registration will close on July 10, and *no students will be registered after that date*. Courses of instruction will be provided to meet the needs of teachers, but Latin, Greek, French and German will be omitted from the curriculum of studies this year.



1. FLORODORA OUTFITTED. 2. KNIGHTS OF COLUMBUS CONVENTION GROUP. 3. A CHILDREN'S PARADISE. 4. A CHILDREN'S PARTY. 5. COLLEGE CAMP.

The program of courses and instructors will be published in a separate prospectus, which may be had by addressing the Education Department, State of New York, Albany, N. Y.



JAMES E. SULLIVAN, Athletic Director.

### **ATHLETIC SPORTS.**

A varied programme has been arranged by Mr. James E. Sullivan, including Rowing, Swimming, Archery, Basketball, Golf, Baseball, etc. As the director of the World's Fair Athletic Exhibit at St. Louis, Mr. Sullivan has been honored with the highest recognition that can be given in America. He has a number of medals and trophies to show for his prowess. But he holds another class of records for which there is no material evidence. He is a charter member of the Pastime Athletic Club, organized in 1878, and famous as the nursery of athletes. He was president and captain of its teams until 1888. Then he transferred his allegiance to the New Jersey Athletic Club of Bayonne, and served a long term as president there.

He was an officer of the National Association and in the Athletic Union. A member of the first board of governors of the Amateur Athletic Union, and is at present the only active member who has been active since the formation.

## ATHLETIC PROGRAM.

---

ARRANGED UNDER THE DIRECTION OF JAMES E. SULLIVAN, OF  
THE AMATEUR ATHLETIC UNION AND CHIEF OF THE  
DEPARTMENT OF PHYSICAL CULTURE, UNI-  
VERSAL EXPOSITION, ST. LOUIS, MO.

---

Monday, July 3—Bowling, women ; Quoits ; Throwing the Base-  
ball.

Tuesday, July 4—Swimming, 50 yards, for boys under 15 years  
of age; 100 yards for men; Bowling, individual for men; Boating,  
mixed doubles.

Wednesday, July 5—Tennis, singles for men and women.

Thursday, July 6—Golf, approaching for men and women.

Friday, July 7—Athletics, 100 yards run; Putting the Shot;  
Throwing the Discus; Climbing the Greased Pole; 880 yards run;  
50 yards run for boys under 13 years of age; 440 yards run,  
handicap.

Monday, July 10—Tennis, mixed doubles.

Tuesday, July 11—Golf, men and women, medal play.

Wednesday, July 12—Bowling, women.

Thursday, July 13—Bowling, men; Golf, men and women put-  
ting.

Friday, July 14—

Saturday, July 15—Swimming, 100 yards, women; 25 yards,  
men on back; Tub Race, for boys under 15 years of age; Clothes  
Race; Boating, singles, men and women.

Monday, July 17—Golf, driving for men and women.

Tuesday, July 18—

Wednesday, July 19—Bowling, cottage competition.

Thursday, July 20—Golf, mixed foursome.

Friday, July 21—Tennis, women, singles.

Saturday, July 22—Athletics—50 yards dash for boys under 13  
years of age; Running Bases; Putting the Shot; 440 yards run;  
220 yards Hurdle; 100 yards Sack Race; High Jump.

Monday, July 24—Bowling, men.

Tuesday, July 25—Tennis, continuation of July 21.

Wednesday, July 26—Athletics—220 yards Handicap;  $\frac{1}{4}$  mile  
Handicap; Pole Vault; Broad Jump; 50 yards run for girls; 100  
yards three-legged race.



Thursday, July 27—Bowling, women; teams of five.

Friday, July 28—Golf, approaching for men and women.

Saturday, July 29—Boating, doubles, men and women; Swimming, men; 25 yards Egg and Spoon Race; men from dock to landing, handicap; Boys, 25 yards.

Monday, July 31—Golf, open competition medal play, qualifying round for "McCall Challenge Cup."

Tuesday, Aug. 1—Golf, match play, qualifying round for "McCall Challenge Cup."

Wednesday, Aug. 2—Golf, match play, qualifying round for "McCall Challenge Cup."

Thursday, Aug. 3—Athletics—100 yards, handicap; 50 yards, for boys under 13 years of age; Girls' Potato Race; 50 yards Sack Race, for boys under 13 years of age; Broad Jump; Three-legged Race; Discus; Pig Race; Pole Vault; Obstacle Race.

Friday, Aug. 4—Bowling, men.

Saturday, Aug. 5—Golf, medal play.

Monday, Aug. 7—Baseball.

Tuesday, Aug. 8—Tennis, mixed doubles; Bowling, girls under 16.

Wednesday, Aug. 9—Golf, women, medal and match play.

Thursday, Aug. 10—Golf, continuation of the 9th.

Friday, Aug. 11—Boating, man carrying woman; woman carrying man; Swimming, from land to dock and back; boys' handicap, 25 yards.

Saturday, Aug. 12—Athletics—220 yards run; Girls' Potato Race; Climbing Greased Pole; 880 yards run, handicap; Egg and Spoon Race; Putting the Shot, handicap; Broad Jump, 50 yards, handicap.

Monday, Aug. 14—Tennis, women's doubles.

Tuesday, Aug. 15—Swimming, Tub Race; 100 yards, men's race; 220 yards, handicap for women; Boating, double  $\frac{1}{4}$  mile, straight-away, men.

Wednesday, Aug. 16—Golf, women, driving; Athletics—100 yards; 220 yards; 400 yards, handicap; Pole Vault; 220 yards hurdle; Throwing the Discus; Potato Race; Hurdle Race, boys under 13, 2 feet hurdles, all handicap.

Thursday, Aug. 17—Bowling, men and women tournament,



high score prize for men and women Golf, men and women, handicap, medal play.

Friday, Aug. 18—

Saturday, Aug. 19—Athletics—Sack Race; Obstacle Race; 100 yards, handicap; 440 yards, handicap; 880 yards, handicap; High Jump; Broad Jump.

Monday, Aug. 21—Tennis, singles, men and women.

Tuesday, Aug. 22—Tennis, singles, men and women.

Wednesday, Aug. 23—Baseball—Club vs. Camp.

Thursday, Aug. 24—Golf, approaching, men and women.

Friday, Aug. 25—

Saturday, Aug. 26—Athletics—100 yards dash, handicap; 440 yards run, handicap; 880 yards run, handicap; 220 yards hurdles, handicap; Broad Jump; High Jump; Potato Race, boys; Potato Race, girls.

Programs for open dates arranged at Cliff Haven.

Mr. P. J. Finneran, at present athletic instructor at the U. S. Naval Academy, Annapolis, Md., will be in immediate charge of all athletic competitions, and will in addition give instruction in golf, swimming, rowing, etc.



### Golf—Annual Challenge Cup.

A magnificent silver cup, to be known as the "McCall Challenge Cup," has been presented by Hon. Edward E. McCall, of New York, Justice of the Supreme Court, First Department. This will be given to the winner of the open competition to be held on July 31 and August 1 and 2. It is to be an annual event, and the cup must be won by the same person in three successive competitions to become the winner's personal property. Entries for this tournament must be received by Mr. Charles Murray, Secretary Champlain Club, not later than July 28.

The management is very grateful to Judge McCall for this manifestation of his interest in the Summer School and his generosity in donating a most beautiful and valuable cup.

In addition to the cup, gold and silver medals will be given to the winner and runner up.

## Railroad Information.

The Trunk Line and New England Associations, Canadian Pacific Railway, Grand Trunk Railway, and Canada Atlantic Railway have made a special rate on the certificate plan of one full fare going and one-third full fare returning plus 25 cents for certificate fee, which shall be paid to agent when purchasing return ticket. Tickets for the going journey may be bought and certificate procured from June 11 to September 14. Tickets returning will be good up to and including September 18. The territory controlled by these associations embraces, besides the Canadian territory (east of and including Toronto) traversed by the lines granting the concession, the following States: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, and parts of Virginia and West Virginia.

The New York Bureau of Railroad Information, D. & H. Ticket Office, 21 Cortlandt Street.

### RAILROAD CERTIFICATES—REQUIREMENTS.

Upon arrival at the Summer School certificates should be handed to Mr. John B. Riley, whose signature is required in order to make them valid for reduced fare returning.

All persons holding railroad certificates must show evidence of having purchased at least \$1.50 lecture ticket before they will be made good for return—honorary members and others holding legitimate forms of admission tickets excepted.

### SUMMARY.

Make your preparations early to attend the *Catholic Summer School*.

Call on the railroad ticket agent of your city or town, who represents the line over which you intend to travel, and inquire whether he has the necessary instructions and certificates to ticket you to Cliff Haven. Call several days in advance, so that the agent may have time to procure certificates, etc., if he should not be supplied.

Should the ticket agent at a local station be unable to procure certificates and through tickets to Cliff Haven, he can inform you of the nearest important station where they can be obtained. In such a case you should purchase a local ticket to such station, and there take up your certificate and through ticket to Cliff Haven. Receipts for fare paid will not be accepted in lieu of certificates for reduced fare returning. Therefore, be sure to get a certificate when buying your going ticket.

ON THE DAY OF YOUR DEPARTURE PRESENT YOURSELF AT THE TICKET OFFICE AT LEAST THIRTY MINUTES BEFORE THE TRAIN LEAVES, in order to give the agent time to fill out certificate, which you will SIGN AND KEEP.

Pay full fare going.

When ready to take your departure from Cliff Haven present your certificate at the station, and you will receive a return ticket at one-third the amount you paid on going plus 25 cents certificate fee.

Tickets on the Delaware & Hudson Railway will be accepted for passage on the Lake Champlain steamer from Fort Ticonderoga to Cliff Haven and *vice versa*.

Persons holding tickets not reading via Champlain Transportation Co., who desire to return via Lake Champlain steamers, must purchase tickets at Cliff Haven railway station. Certificates will not be accepted on the boats, excepting those reading via boat, but tickets bought at the railway station will be accepted for passage on the boat. Unless tickets on certificate rate are bought at railway station full fare will be charged on the boat.

Tickets for return journey are sold at the D. & H. railway station at Cliff Haven.

Persons living on the Assembly grounds should give notice at Dining Hall or Champlain Club when they are about to depart, if they wish to have themselves or baggage transferred to train or boat.

N. B.—Baggage should be ready at least one hour before departure.

#### ON ARRIVAL AT CLIFF HAVEN.

All those who engage to board on the Summer School grounds, and who travel by train, should leave the train at Cliff Haven station, except when arriving on the 5.10 A. M. train. The Plattsburg sleeper is detached at Plattsburg and returned to Cliff Haven, giving passengers an opportunity to sleep until 7 o'clock. When traveling by boat land at Cliff Haven pier.

All those who engage to board at the Hotel Champlain should leave the train or boat at Bluff Point, three miles south of Plattsburg.

All those who engage to board at Plattsburg should continue the journey to Plattsburg station.

Look for Summer School porter at Cliff Haven station.

#### TRUNKS, BAGGAGE AND PASSENGER TRANSFER.

On arrival at Cliff Haven station a Summer School carriage will be found in attendance for transfer of passengers and baggage to any part of the Summer School grounds. Baggage checks should be given to the Summer School porter before leaving the station.

ALL PERSONS GOING TO THE SUMMER SCHOOL GROUNDS are advised to mark their baggage "Summer School" TO AVOID DELAY AND CONFUSION.

#### RETURN BY THE ROUTE YOU GO.

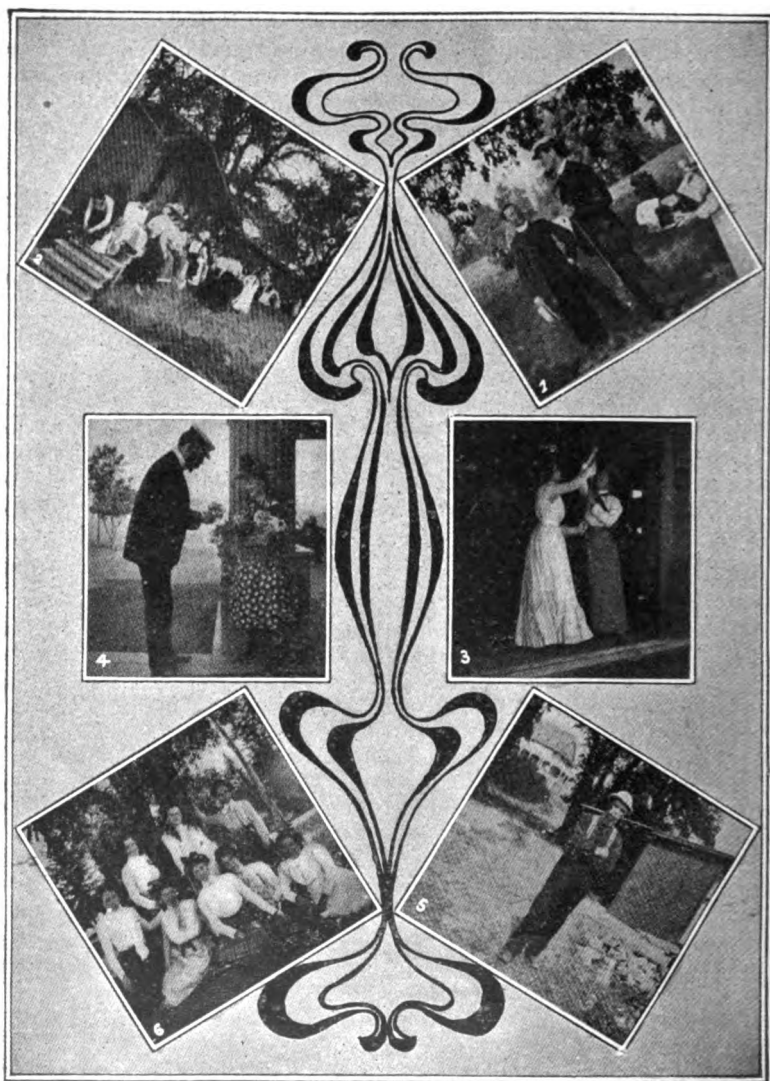
It should be remembered that those who travel over any route to the Summer School on the certificate rate must return by the same route, excepting when persons journey one way by D. & H. Railway they may return via Lake Champlain steamers, and *vice versa*.

#### STOP OVER.

No stop-over is allowed on the return journey except at Saratoga and principal points on D. & H. Railway within the life of the ticket. No stop-over is allowed on the going journey unless first-class unlimited ticket is purchased. Limit on return ticket expires September 18.

#### VIA HUDSON RIVER STEAMERS.

Passengers from New York City, or vicinity, wishing to avail themselves of the reduced rates via the People's Line or Citizens' Line Steamers, should purchase tickets and obtain their certificates at the office of the Delaware & Hudson Company, No. 21 Cortlandt Street, New York City, as the *certificates* which entitle holder to return ticket at one-third cost of going ticket *cannot be obtained from the steamboat companies*.



1. CHAPLAIN CHIDWICK, U. S. N., AND FATHER MURPHY. 2. THE BATHING HOUR. 3. RINGING THE BELL FOR LECTURES. 4. THE FLOWER GIRL. 5. MR. CUDDY. 6. SUMMER-SCHOOL GIRLS.

To Cliff Haven, N. Y., FROM	ROUTE.	Fare One Way.	Fare and One- third.
*NEW YORK.....	Via Hudson River night boat to Albany or Troy, thence all rail.....	\$6 45	\$9 10*
"	" All rail.....	8 00	10 66
PHILADELPHIA.....	" Hudson River night boat to Albany or Troy, thence all rail.....	10 50	14 00
"	"	8 95	12 44*
BOSTON, MASS.....	" All rail.....	7 25	9 67
PROVIDENCE, R. I.....	" Worcester, Mass.....	7 57	10 10
WORCESTER, MASS.....	" All rail.....	8 51	11 35
SPRINGFIELD.....	" Springfield—all rail.....	7 29	9 72
NEW HAVEN, CONN.....	" Springfield—all rail.....	8 54	11 39
"	" Troy, etc.....	7 95	11 10*
"	" Rail to N. Y., thence night boat to Albany or Troy, etc.....	9 39	12 52
HARTFORD.....	" Springfield, " ".....	7 79	10 39
WATERBURY.....	" State Line, " ".....	7 88	10 51
BRIDGEPORT.....	"	8 33	11 11
"	" Rail to N. Y., thence night boat to Albany or Troy, etc.....	7 60	10 64*
"	" Rail to N. Y., thence all rail.....	9 04	12 06
MONTREAL, CAN.....	" All rail.....	2 78	3 68
ALBANY.....	" ".....	4 95	6 60
TROY.....	" ".....	4 74	6 32
COHOES.....	" ".....	4 68	6 14
MECHANICSVILLE.....	" ".....	4 38	5 84
SCHENECTADY.....	" ".....	4 44	5 92
SARATOGA SPRINGS.....	" ".....	3 78	5 04
FORT EDWARD.....	" ".....	3 27	4 36
RUTLAND.....	" Whitehall.....	3 38	4 44
BINGHAMTON.....	" All rail.....	9 20	12 27
ONEONTA.....	" ".....	7 41	9 88
CARBONDALE, PA.....	Via all rail.....	10 31	13 75
SCRANTON.....	" ".....	10 71	14 28
WILKESBARRE.....	" ".....	10 91	14 55
BUFFALO, N. Y.....	All rail and via Schenectady.....	9 86	13 15
ROCHESTER.....	" ".....	8 50	11 35
SYRACUSE.....	" ".....	6 90	9 20
ROME.....	" ".....	6 12	8 16
UTICA.....	" ".....	5 62	7 76
AUBURN.....	" ".....	7 40	9 87
YONKERS.....	" ".....	7 46	9 95
OSSINING.....	" Troy.....	7 16	9 55
PEEKSKILL.....	" ".....	6 94	9 25
POUGHKEEPSIE.....	" ".....	6 80	8 40
HUDSON.....	" ".....	5 45	7 30
NYACK WEST.....	" Albany.....	7 38	9 84
HAVESTRAW.....	" ".....	7 21	9 71
NEWBURGH.....	" ".....	6 73	8 98
KINGSTON.....	" ".....	6 13	8 17
CATSKILL.....	" ".....	5 71	7 61
ELMIRA.....	" ".....	9 12	12 16
CORNING.....	" ".....	9 12	12 16
HORNELLVILLE.....	" ".....	9 86	13 15
SALAMANCA.....	" ".....	11 01	14 68
NEW LONDON, CONN.....	" ".....	6 00	8 00
NORWICH.....	" ".....	6 00	8 00
WILLIMANTIC.....	" ".....	6 00	8 00
MANCHESTER, N. H.....	" ".....	5 61	7 48
LOWELL, MASS.....	" ".....	6 20	8 27
LAWRENCE.....	" ".....	6 26	8 35

All tickets are good via Lake Champlain Steamers without extra charge. The trip through Lake George will cost \$1.50 in addition to the amount paid for railroad transportation. Passengers desiring to make either lake trip should notify the conductor on the train, the first time the ticket is asked for, of their intention of so doing. The extra charge for trip through Lake George is to be paid to the purser on steamer, who will collect same after steamer leaves the dock.

\*Fare and one-third plus fifty cents.

## The Cost of Living.

### RATES FOR BOARD AND LODGING ON THE SUMMER SCHOOL GROUNDS.

Rooms per day.....	\$1.00
and upwards.	
For two or more persons occupying a room, each per week... 3.50	
and upwards.	
Meals per week, Central Dining Hall.....	7.00
Meals per day for less than one week.....	1.50
Transient guests will not be charged in excess of \$7.00 for any part of a week.	
Single meals.....	.50
Children under seven years, per week.....	3.50
Children seven to ten years.....	5.00
Rate for Board and Lodging per week, for one person occupying a room.....	14.00
Rate for two persons occupying a room, per week each.....	10.50
and upwards.	
No deduction for absence at meals.	



HON. JOHN B. RILEY,  
Chairman of the Executive Committee.

### SPECIAL RATES FOR REGISTERED MEMBERS OF THE NEW YORK STATE TEACHERS' INSTITUTE.

#### HOURS FOR MEALS AT DINING HALL.

Breakfast, 7:30 to 9:00.  
Dinner, 12:30 to 2:00.  
Supper, 6:00 to 7:30.  
Breakfast—Sunday, 8:00 to 9:30.  
Dinner—Sunday, 1:00 to 2:30.



#### REGISTERING AT DINING HALL.

Every person taking meals at the Dining Hall is required to register in the manner usual at all hotels. Bills payable weekly.

#### Champlain Club Rates.

The Champlain Club will accommodate its own members, and patrons of the school who may not be members, on recommendation of members of the Club, or of the Summer School management.

Rates :

Meals per week.....	\$11.00
To children under twelve years.....	half rate
To maids.....	6.00
Breakfast.....	.50
Lunch or supper.....	.50
Dinner.....	.75
Rooms, per day and upward.....	1.00
Transient.....	per day, 3.00

#### HOURS FOR MEALS.

Breakfast, 8:00 to 10:00.

Lunch, 1:00 to 2:00.

Dinner, 6:00 to 8:00.

Dinner—Sundays, 1:00 to 2:30.

Supper—Sundays, 6:00 to 7:00.

B. ST. LOUIS, Caterer.

Members and their families are entitled to discount on rooms in annex.

#### ASSEMBLY MEMBERSHIP FEE.

Each person living on the Summer School grounds—excepting Honorary Life Members, persons attending the State Teachers' Institute, and those holding other recognized admission tickets, and children under 15 years of age—will be charged as follows :

Per day.....	\$0.50
For three days, and not exceeding one week.....	1.50
For the whole session.....	10.00

This fee admits members to grounds and to all general assembly lectures, athletic games and social entertainments.

This Assembly Fee is the chief revenue the Administration has for the support of the institution, the payment of lectures and the making of improvements.

#### FEEs FOR LECTURES.

Full course.....	\$10.00
Single admission, for transients not living on the grounds..	.25
Week tickets.....	1.50

#### NON-RESIDENT MEMBERSHIP PRIVILEGES.

The boats, bathing houses, bowling alley, athletic grounds and golf links are maintained for the benefit of the members and patrons of the Summer School. Persons not residing on the Grounds, by the purchase of course tickets, costing \$3.00 and upwards, shall be considered members, and shall have all the privileges of resident members. These tickets may be had at the Administration Office.

#### NAMES AND ADDRESSES OF MANAGERS OF COTTAGES AT CLIFF HAVEN, N. Y.

Persons desiring accommodations at the Cottages should address the following :

The Albany—Rev. John T. Driscoll, Fonda, N. Y.

The Algonquin—Mrs. Delaney, care Miss J. J. Delaney, 39 Murray Street, New York City.

The Brooklyn—Miss Anna J. Cook, 32 Madison Street, Brooklyn, N. Y.

The Boston—Miss Mary J. Marlow, 65 Murdock Street, Boston, Mass.

The Buffalo—225 Lafayette Ave., Buffalo, N. Y.

The Champlain Club—Charles Murray, Secretary, 70 Broad Street, New York City.

The Curtis Pine Villa—Mrs. N. Curtis Lenihen, 124 East 128th Street, New York City.

The Healy—Rev. G. A. Healy, 328 West Fourteenth Street, New York City.

The Jersey Club—John F. Lynch, 344 Grove Street, Jersey City, N. J.

The Marquette—Mrs. K. M. Twomey, 307 West Seventieth Street, New York City.

The New York (No. 1)—Gerald J. Barry, Secretary, 160 Broadway, New York City.

The New York (No. 2)—Ida L. Gallaher, 123 East 50th Street, New York City.

The Philadelphia—Miss Gertrude McIntyre, 1811 Thompson Street, Philadelphia, Pa.

The Rochester—Miss Alice J. Murphy, 121 Kent Street, Rochester, N. Y.

After July 1st, address communications for above to Cliff Haven, Clinton Co., N. Y.

#### COTTAGES FOR RENT.

For rental of Administration cottages, address John B. Riley, Plattsburg, N. Y., or Warren E. Mosher, 89 East Forty-second Street, New York City. After July 1st, address all communications for rooms and board to Cliff Haven, Clinton Co., N. Y.

## **The College Camp**

**At the Summer School Opens on June 29 and Closes  
September 6.**

### *What and Where It Is.*

It is simply a camp in the woods, situated on the grounds of the Champlain Summer Assembly, where college boys may spend the summer vacation pleasantly, healthfully and safely. For two months they live in tents, like soldiers, dine at a first-class restaurant, unlike soldiers, and spend their time in open air sports under the care of experienced men.

### *Camp Life.*

The rules of the camp are few—not strict—but very fully enforced. Eight o'clock is the hour for breakfast, and ten at night is the hour for bed. Each camper, or group of campers, occupies a tent of stout canvas. A wooden floor guards against dampness,



REV. JOHN TALBOT SMITH.

and a canvas covering protects the tent from dew and rain. A mattress and a stool are the furniture of the tent. There is no danger of exposure.

### *Supervision.*

The attention of parents and guardians is called to the fact that the camp is carried on under the direct supervision of Rev. John Talbot Smith, who lives in the camp, and takes personal charge of the campers through the whole season. The question of supervision is an important one for parents. Their boys will be well cared for while in the camp.

### *A Camp Outfit.*

A rough suit for the camp, of any style or make, will carry one through the entire season. If a youth wishes to enjoy the social events of the Assembly, he can bring the usual list of dress suits, etc. A waterproof coat and rubber boots are comforts in wet weather, although so far the campers have not used them. The camp provides linen, towels, soap, mirrors.

### *How to Get There.*

The camp opens about June 29 and closes September 6. For purchase of tickets see railway arrangements.

### *The Expense.*

The campers take their meals at the restaurant of the Champlain Assembly. The terms at the restaurant are \$7.00 a week, and a tent in camp is furnished at \$2.00 a week. The camper has all the privileges of the camp and of the Summer Assembly grounds. There are no extras. The athletic and lawn sports, and the field and water events, which are arranged by Mr. James E. Sullivan, are free to the campers.

All the campers who are ready June 29, start from the Grand Central Depot, New York, under charge of one of the camp officials.

The sports of the camp are swimming, boating, fishing, bicycling, canoeing, golf, baseball, lawn tennis. There are field days for all these sports.

The chapel on the Champlain Assembly grounds gives opportunity for the regular performance of religious duties.

Arrangements can be made at any time from present date to the middle of August.

### CONDITIONS.

1. Gentlemen only received in the camp.
2. Rules and regulations of the camp must be observed by campers.
3. Board is obtained at the Dining Hall.

For further information and for perfecting arrangements apply to

REV. J. T. SMITH,  
72 East Eighty-ninth Street, New York.

## **General Information.**

### **REGISTRATION.**

All members and visitors are required to register their home and Summer School addresses at the Central Dining Hall in the Champlain Club.

### **RELIGIOUS SERVICES.**

**Chapel of Our Lady of the Lake, Cliff Haven.**

Hours and regulations for Masses and Confessions :

Sundays : Pontifical and Solemn High Masses and Sermons, at 10.30.

Low Masses : 6.30, 7.00, 8.00 and 9.00 o'clock.

Week Days : From 7.00 to 9.00. Confessions every morning during Mass hours, and Saturdays from 5 to 6 and 7 to 9 P. M. Benediction of the Blessed Sacrament, Sunday and Wednesday evenings at 8 o'clock.

Offerings may be made for the Chapel Fund and deposited in the chapel contribution box, or given to the Secretary or any officer of the School.

### **REGULATIONS FOR ANNOUNCEMENT OF LECTURES, ENTERTAINMENTS AND PUBLIC FUNCTIONS AT THE AUDITORIUM, CHAPEL SERVICES, ETC.**

The lecture bell will ring 15 minutes before each lecture or entertainment.

The Angelus bell will ring at 8.00 A. M. and 12.30 and 6.30 P. M.

The Benediction bell will ring at 7.30 on Friday and Sunday evenings.

The last Mass in Chapel will be announced by bell at 10.15 on Sundays.

Hours for Lectures: 10.30 A. M. and 8.15 P. M. For further information see the Syllabus.

## **Useful Things to Know.**

Books, publications and souvenirs are on sale at the Studio Building. Ask to see the books by Catholic authors. The Library is in the Auditorium Building.

Drugs, medicines and apothecaries' supplies are on sale at the Post Office.

There is a first-class barber's shop at the Champlain Club.

A first-rate laundry is located on the grounds. Orders may be left at the Central Dining Hall or the Champlain Club.

All mail to the Summer School should be addressed to Cliff Haven, Clinton Co., N. Y. Post office open from 8.00 A. M. to 9.30 P. M. New York daily papers arrive at 12.44 P. M.

The Postal Telegraph Co.'s office and the Central Telephone office for the Assembly Grounds are located in the Administration office.

The express office is at Cliff Haven Railway Station.

Arrangements may be made for the Cliff Haven Orchestra for concerts and receptions. Apply to Merrill F. Green, director, at the Champlain Club.

Persons who desire to travel by boat should notify the Clerk at the Champlain Club, or of the Central Dining Hall, so that Steamers may be flagged.

#### GOLF RATES.

Tickets for Golf lessons, or use of Links, may be had at the Administration office and at the Champlain Club.

Clubs may be rented or purchased at the first Tee, west of highway near Restaurant.

One round .....	\$0.25
One day .....	.50
One week .....	2.00
One month .....	5.00
Season ticket .....	10.00
Instructions in Golf, one lesson .....	.50
Instructions in Golf, five lessons .....	2.00
Caddy charges, per hour .....	.15
Rental of Clubs, forenoon or afternoon, each .....	.10

#### PRICE LIST.

Clubs .....	\$1.50
Golf balls, usual prices.	
Caddy bags .....	1.25 and 2.00

#### TENNIS AND ARCHERY.

##### PRICE LIST AND RATES.

Tennis racquets .....	\$2.50 and \$5.00
Bows .....	.75 and 1.00
Arrows .....	1.25 per doz.
Tennis balls .....	.30

#### LOCATION OF COURTS.

##### CLIFF HAVEN FIELD.

Athletic Field and Baseball Field, North of Champlain Club.

Golf Links: First Tee, West of public highway near Restaurant.

Tennis Courts: Grass Court, East of Champlain Club, in Lake Side Park, East of Albany Cottage; Dirt Court near first Golf Tee.

Bowling Alleys, on Lake front, near Cliff Haven Steamboat Pier.

Archery: East of Brooklyn Cottage.

Quoits: East of Curtis Pine Villa, by boat house and North of Brooklyn Cottage.

Croquet: East of Champlain Club, and South of Dining Hall.

**Baseball:** At Clinton Park adjoining Summer School grounds on the North, all the Championship games of the Northern New York League will be played.

**BOWLING AND BILLIARDS.**

The Bowling Alleys and Billiard Tables are in the building situated on the Lake front opposite the Champlain Club. Terms: Ten cents per game for each person.

**BOATING AND BATHING.**

The Summer School beach is for the exclusive use of members and patrons of the School.



**SOUVENIER.**

**Rates.** Boats, per hour, 25 cents; bath, 15 cents—bathing suit, 10 cents; seven bath tickets, \$1.00. Terms for boats by the day or week, and other information, may be learned by applying to the attendant in charge. Tickets on sale at the Administration office.

**LIVERY RATES.**

Ausable Chasm, 3-seated carriage.....	\$6.00
Ausable Chasm, 2-seated carriage.....	5.00
Cumberland Head, 3-seated carriage.....	6.00
Cumberland Head, 2-seated carriage.....	5.00
Plattsburg, 3-seated carriage.....	2.00
Plattsburg, 2-seated carriage.....	3.50

**FOR THE ASSEMBLY GROUNDS AND TO HOTEL CHAMPLAIN.**

One hour, 3-seated carriage.....	\$2.00
One hour, 2-seated carriage.....	1.50
For each additional hour.....	1.00

Special terms for Tally Ho.

Assembly grounds and Cliff Haven railway station accommodation, each way, 10 cents.

Carriages for station will leave Champlain Club twenty-five minutes before train time. Stops will be made at the several cottages.

Orders received at Dining Hall.

Guides for Boating and Fishing may be engaged by applying at Dining Hall.

#### BADGES.

The permanent emblem of the Summer School is very attractive and ornamental in design. It consists of a trefoil, which encloses the initials D. I. M., for the motto—Deus Illuminatio Mea—God is My Light. Pendant from the trefoil is the monogram of the school—C. S. S.

Prices of badges.

Gold .....	\$2.50
Rolled Plate .....	.75

#### TROLLEY RATES AND SCHEDULE.

All cars of the Plattsburg Traction Co. pass the Summer School grounds at intervals of 15 minutes, and go direct to the railroad depots and all central points in the city.

The last car to the Summer School grounds leaves Cady's drug store, corner Margaret and Bridge streets, Plattsburg, about 11.30 P. M.

The last car from Cliff Haven Grounds to Plattsburg leaves at 12.00 o'clock midnight.

First car to Assembly grounds in the morning 6.30.

Combination tickets, including fare to and from Cliff Haven and admission to lectures, 25 cents. Trolley Tickets, six for 25 cents, and books containing 50 rides for \$2 are for sale at the Post Office on the grounds, and at Traction Co's Office, 55 Bridge Street.

#### LOST ARTICLES.

Lost articles should be reported at the Administration office and articles found should be left at this office.



## Excursions from Cliff Haven.

### CONDITIONS ON WHICH EXCURSION RATES MAY BE OBTAINED.

In order to obtain the Special Summer School excursion rates to the Adirondacks, Ausable Chasm, Montreal, and all other places, it will be necessary for every person to register and to show evidence of attendance at the Summer School.

The railroad companies require cards of identification, which may be had by applying at the Administration office.

### SUMMER SCHOOL EXCURSION RATES.

To Ausable Chasm and return, including admission to Chasm, 'bus transfer and boat ride.....	\$1.80
Tickets on sale at railway stations or on steamers. Railroad and steamboat tickets are exchangeable, so that one or more may go by train and return by boat, or <i>vice versa</i> .	
To Montreal and return, tickets good for ten days (the regular rate is \$2.76 one way).....	3.25
To Montreal and return, two day limit.....	2.90
To Dannemora and return, for ten or more persons.....	.50
To Saranac Lake and return.....	3.00
To Saranac Lake and return, for ten or more persons.....	2.00
To Lake Placid and return.....	4.00
To Lake Placid and return, for ten or more persons.....	3.00
Tickets for Adirondack resorts are on sale at Cliff Haven station.	
From Montreal to Quebec and return (season limit).....	4.65
From Montreal to Quebec and return every Saturday, returning Sunday.....	3.50
From Quebec to the Shrine of St. Anne de Beaupre, and return.....	1.20
To Quebec and return, limited to two days, all rail.....	8.75
To Quebec and return, limited to ten days, all rail.....	9.10
From Montreal to Chicoutimi and return, R. & O. Navigation Co.....	12.00
From Quebec to Chicoutimi and return, Q. and L. St. J. Railway via Roberval; Chicoutimi to Quebec via R. & O. Navigation Co.....	10.00

### SPECIAL RATES TO THE SAGUENAY.

From Quebec to Chicoutimi and return, Richelieu & Ontario Navigation Co., a fare and a third rate.....	\$6.00
--	--------

### SATURDAY EXCURSIONS TO THE ADIRONDACKS.

The D. & H. Railroad will sell special excursion tickets during the months of July, August and September, from Plattsburg to

Chazy Lake, Chateaugay Lake, Loon Lake, Saranac Lake and Lake Placid, at the following rates :

Plattsburg to Chazy Lake and return.....	\$0.50
Plattsburg to Chateaugay Lake and return.....	1.00
Plattsburg to Loon Lake and return.....	1.50
Plattsburg to Saranac Lake and return.....	2.00
Plattsburg to Lake Placid and return.....	2.50

Children under 12 years, half the above rates.

Chazy Lake Park will be free to all who wish to visit it.

Tickets good going on all regular trains Saturday and Sunday, and returning on all regular trains until Sunday evening inclusive.

FOR TICKETS AND INFORMATION APPLY AT CLIFF HAVEN STATION.

To obtain the rate of \$4.65 from Montreal to Quebec and return, tickets must be procured at the office of the Richelieu & Ontario Navigation Co., 128 North St. James Street, Montreal.

When going to Quebec buy Montreal excursion tickets at Cliff Haven, and Quebec tickets at Montreal.

For excursions to North Hero and return a rate of fifty cents each for the round trip will be made for small parties, and to Fort Ticonderoga or Fort Frederic and return for small parties, \$1.50 each.

For parties of fifty persons or over, from Plattsburg and Cliff Haven to Fort Frederic or Fort Ticonderoga and return, 50 cents each.

Tickets will be sold, however, only to those who hold a registration card stating that they are members of the Summer School. These cards are given to registered members at the Administration office.

EXCURSIONS BY CHAMPLAIN TRANSPORTATION COMPANY STEAMERS.

No. 1. ST. ALBAN'S BAY—By Steamer Chateaugay, Cliff Haven, 10:30 a. m.; Plattsburg, 11:20 a. m.; returning, reach Plattsburg at 2:25 p. m.; Cliff Haven, 3:10 p. m. Among the islands and Great Back Bay of Lake Champlain to St. Alban's Bay and return. Tickets good for one day. Price 50 cents. Dinner 75 cents.

No. 2. FORT TICONDEROGA—By Steamer Vermont. Leave Plattsburg 7:00 a. m.; Cliff Haven, 7:05 a. m.; returning, reach Cliff Haven 6:40 p. m.; Plattsburg, 7:00 p. m. Good one day. Price \$1.50 (two dollars and fifty cents, and one dollar rebate). Dinner \$1.00.

No. 3. FORT FREDERIC—By Steamer Vermont. Leave Plattsburg 7:00 a. m.; Cliff Haven, 7:05 a. m.; returning, reach Cliff Haven 6:40 p. m.; Plattsburg, 7:00 p. m. Three and one-half hours at Crown Point ruins. Good one day. Price \$1.50 (two dollars and fifty cents, and one dollar rebate).

No. 4. BURLINGTON—Leave Cliff Haven 7:05 a. m., 3:05 p. m.; reach Burlington 8:30 a. m., 1:45 p. m. Returning, leave Burlington 9:00 a. m., 5:20 p. m. Tickets good 30 days. Price \$1.35.

No. 5. TO BURLINGTON—Leave Plattsburg 3:00 p. m.; Cliff Haven, 3:05 p. m., by Steamer Chateaugay; arrive Burlington 4:45 p. m. Returning, leave Burlington 5:20 p. m., by Steamer Vermont, arriving at Cliff Haven 6:40 p. m.; Plattsburg, 7:00 p. m. Price 75 cents.

No. 6. AUSABLE CHASM—By Steamer Vermont. Leave Plattsburg 7:00 a. m.; Cliff Haven, 7:05 a. m., to Port Kent, thence by train to the wonderful Ausable Chasm. Returning, reach Cliff Haven 6:40 p. m.; Plattsburg, 7:00 p. m. Fare \$1.80, including admission to chasm, bus transfer and boat ride.

Tickets reading via steamers on Lake Champlain will be accepted for passage on D. & H. Co.'s Railroad, and *vice versa*.

Tickets can be procured at office on board steamers.

For further information, tickets, etc., apply at the railway ticket office, Cliff Haven.

## **Honorary Life Membership of the Catholic Summer School.**

### **HONORARY LIFE MEMBERSHIP.**

The fee for Honorary Life Membership shall be One Hundred Dollars.

An Honorary Life Member shall be entitled to the privilege of attending all the lectures of the General Courses of the School free during his life. He shall also be entitled to nominate a member of his family each year for ten years, who shall have the privilege of attending all the lectures of the General Course free. Should a member be unable to attend the sessions of the School at any time, he may transfer his membership privilege during his life to another member of his family. Thus, two members of the same family may participate in the benefits of a membership.

Special courses, for which special fees may be demanded, are not included in the privileges of membership.

Apply to WARREN E. MOSHER, Secretary.

### **Form of Bequest.**

The following form may be used by those who desire to make a bequest to the Catholic Summer School of America:

*"I give and bequeath to Catholic Summer School of America  
Dollars."*

### **Why You Should Build a Cottage at the Summer School.**

You should build a cottage at Cliff Haven, and take your family there every summer for the sake of having them live, for part of the year at least, in a Catholic community. For two or three months out of the twelve they will be in a Catholic atmosphere, surrounded by persons of their own way of thinking and believing in religious matters. They will be accustomed to the application of Catholic principles to all the affairs of life, small and great, and thus have every reason to be proud of their religion. For this, more than for the intellectual part; for the moral and unconsciously educational, rather than for technical instruction, even from our able and brilliant lecturers and teachers, should you make your summer home at Cliff Haven.

### **PLAN OF DEVELOPMENT.**

The Trustees have provided for a summer settlement which, in the near future, will aggregate many thousand souls. This requires provision for a great many summer cottages, which will be built as the need shall demand. Plans have been prepared by eminent engineers and sanitary experts that provide for all the contingencies arising from the assembling of such a large number of people for a period varying from one to three or four months. A perfect system of sewerage, water supply, and lighting has been established and will be developed as the growth of the settlement shall demand. The grounds have been laid out so as to make them attractive in appearance. This has been accomplished by means of winding roads, and by preserving the forest groves, natural elevations, particularly pleasing trees now existing, and improving these natural advantages as far as art can.

For plan of grounds, and price of cottage sites, apply to Warren E. Mosher, Secretary, or at the Administration office.

## OFFICERS AND TRUSTEES OF CATHOLIC SUMMER SCHOOL OF AMERICA, 1905.

President, Rev. D. J. McMahon, D.D., 239 E. 21st St., New York.  
 First Vice-President, Rev. F. P. Siegfried, St. Charles Seminary,  
 Overbrook, Pa.  
 Second Vice-President, John McNamee, 16 Court St., Brooklyn,  
 N. Y.  
 Secretary, Warren E. Mosher, A. M., 39 E. 42d St., New York.  
 Treasurer, Rev. D. J. Hickey, 225 Sixth Ave., Brooklyn, N. Y.  
 Chairman Board of Studies, Rev. Thomas McMillan, C. S. P., 415  
 W. 59th St., New York.  
 Chairman Executive Committee, Hon. John B. Riley, Plattsburg,  
 N. Y.  
 Rt. Rev. Msgr. M. J. Lavelle, V.-G., 460 Madison Ave., New York.  
 Rt. Rev. Msgr. J. F. Loughlin, D.D., Allegheny Ave. and Belgrade  
 St., Philadelphia, Pa.  
 Rt. Rev. Thomas J. Conaty, D.D., Los Angeles, Cal.  
 Rt. Rev. Henry Gabriels, D.D., Ogdensburg, N. Y.  
 Rev. Morgan M. Sheedy, St. John's Rectory, Altoona, Pa.  
 Hon. Thomas J. Gargan, Pemberton Building, Boston, Mass.  
 Rev. John F. Mullany, LL.D., St. John's Rectory, Syracuse, N. Y.  
 George J. Gillespie, 56 Pine St., New York.  
 John H. Haaren, 86th St. and Fort Hamilton Ave., Brooklyn, N. Y.  
 Rev. William P. McQuaid, 9 Whitmore St., Boston, Mass.  
 Rev. J. Talbot Smith, LL.D., 72 E. 89th St., New York.  
 Rev. R. Neagle, Malden, Mass.  
 M. E. Bannin, 55 Montgomery Pl., Brooklyn, N. Y.  
 Rev. James P. Fagan, S.J., 980 Park Ave., New York.

### Where to Obtain Information.

#### ALBANY, N. Y.—

Hon. John W. McNamara, 74  
 Willett street.

Wm. H. Buckley, 95 State street.

Rev. John T. Driscoll, Fonda,  
 N. Y.

Hon. John T. McDonough, 49  
 Tweddle Bldg.

#### ALTOONA, PA.—

Rev. Morgan M. Sheedy.

#### BOSTON, MASS.—

Rev. Wm. J. McQuaid, St. James'  
 Church, 9 Whitmore street.

Rev. Thos. I. Gasson, S. J., Bos-  
 ton College.

Hon. Thos. J. Gargan, Pembro-  
 ton Bldg.

Miss Katherine E. Conway, No.  
 611 Washington street.

Rev. R. Neagle, Malden.

#### BROOKLYN, N. Y.—

Rev. D. J. Hickey, 225 Sixth  
 avenue.

Rev. J. J. Donlan, 495 Classon  
 avenue.

John A. Haaren, 86th street and  
 Ft. Hamilton avenue.

M. E. Bannin, 55 Montgomery  
 place.

John McNamee, 16 Court street.

Charles A. Webber, 66 Court  
 street.

#### BUFFALO, N. Y.—

Rev. J. McGrath, 248 Lafayette  
 avenue.

John Strootman, 65 Carroll street.

Miss Hannah E. Looney, 255 Elm  
 street.

#### BALTIMORE, MD.—

William J. Gallery.

CONNECTICUT—

Rev. Luke Fitsimmons, Rockville.  
Rev. L. Lalor, Windsor Locks.  
Patrick Garvin, 205 State street,  
Hartford.

CLEVELAND, O.—

C. J. Manix, Society for Savings  
Bldg.

COLUMBUS, O.—

Rev. Francis W. Howard, St.  
Joseph's Cathedral.

CINCINNATI, O.—

Dr. Thos. P. Hart, Editor of  
The Catholic Telegraph.

COVINGTON, KY.—

Dr. J. S. Cassidy.

CHICAGO, ILL.—

Paulist Fathers, Wabash avenue.  
Mr. S. E. Deuther, 524 W. Chicago  
avenue.

DALLAS, TEX.—

Mrs. J. H. McDonough, 1100 Ross  
avenue.

FITCHBURG, MASS.—

Hon. James E. McConnell.

FORT WAYNE, IND.—

Dr. Edward J. McOscar.

FALL RIVER, MASS.—

Dr. M. Kelly, 96 Second street.

INDIANAPOLIS, IND.—

Mr. Joseph A. McGowan, Ind.  
Traction and Terminal Co.

MONTREAL, CANADA—

Clarence F. Smith, De Lorimer  
Felix Casey, 26 Hutchinson street.

NEW YORK CITY, N. Y.—

Rev. F. H. Wall, D.D., 444 East  
119th street.

Warren E. Mosher, Sec'y, 39 E.  
42d street.

Charles Murray, Sec'y, Champ-  
lain Club, 70 Broad street.

Miss G. Broderick, President  
Alumnæ Auxiliary Association,  
59 West 74th street.

NEW JERSEY—

Rev. M. F. McGuinness, 156 Han-  
cock avenue, Jersey City.

John F. Lynch, 344 Grove street,  
Jersey City.

Rev. Bernard Bogan, Rahway.

Mrs. E. F. McDonald, Harrison.

Rev. D. J. Brady, Paterson.

Miss Vivien M. Hart, 786 High-  
land avenue, Forest Hill (New-  
ark).

OTTAWA, CANADA—

Hon. F. R. Latchford.  
Charles Murphy, Esq., Barrister,  
etc.

PHILADELPHIA, PA.—

Rt. Rev. Msgr. J. F. Loughlin,  
Allegheny avenue and Belgrade  
street.

Miss Gertrude McIntyre, 1811  
Thompson street.

Miss E. Power, 1908 Wallace  
street.

PLATTSBURG, N. Y.—

Hon. John B. Riley.

PITTSBURG, PA.—

Mr. A. B. Reid, 841 Fifth avenue.

PORTLAND, ME.—

McGowan and Young.

PROVIDENCE, R. I.—

Rev. Owen F. Clark, St. Teresa's  
Church.

Mr. W. H. Herrick, 201 Banigan  
Bldg.

PORTSMOUTH, N. H.—

William J. Kelly.

ROCHESTER, N. Y.—

James C. Connolly, M. O. Dept.,  
Post Office.

Wm. J. Carey, 412 Ellwanger and  
Barry Bldg.

RICHMOND, KY.—

Mr. J. A. Sullivan.

SCRANTON, PA.—

Geo. F. Clark, 310 North Main  
street.

SYRACUSE, N. Y.—

Rev. John F. Mullany, St. John's  
Rectory.

Miss Rose F. Egan, 223 Seymour  
street.

ST. LOUIS, MO.—

Mr. John L. Boland, 610 Wash-  
ington avenue.

ST. ALBANS, VT.—

Rev. D. J. O'Sullivan.

RUTLAND, VT.—

Very Rev. T. F. Gaffney, V. G.

WASHINGTON, D. C.—

Hon. J. C. Monaghan, Dept. of  
Labor and Commerce.

WILKESBARRE, PA.—

Rev. John J. Griffin, St. Patrick's  
Church.

WILMINGTON, DEL.—

Rev. John Connolly, 4th and  
Jackson streets.

*Fourteenth Session*

---

SYLLABUS OF LECTURES

Catholic  
Summer  
School..  
*of America*



At CLIFF HAVEN, NEW YORK  
Near Plattsburgh, on Lake Champlain



JULY 2<sup>ND</sup> TO SEPT. 8<sup>TH</sup> 1905

# Syllabus of Lectures.

## **FIRST WEEK.**

### AMERICA'S WORK IN THE WORLD'S PROGRESS.

THREE LECTURES BY PROFESSOR FRANCIS X. CARMODY, DEPARTMENT OF  
CONSTITUTIONAL LAW IN THE BROOKLYN LAW SCHOOL OF ST. LAW-  
RENCE UNIVERSITY, N. Y.

*Half-past ten o'clock.*

#### I.

*Wednesday Morning, July 5.*

##### A RETROSPECT.

Our Heritage from the Past.—The Contributions of the Nations.—  
What the Church Added.—General Conditions at the Birth of the Ameri-  
can Republic.—America's Work.—The Results of Popular Government on  
the Individual and on the Nation.

#### II.

*Thursday Morning, July 6.*

##### A PROSPECT.

False Progress and the Progress that Endures.—Russia Versus the  
Russian People.—The Spread of Popular Government.—The Rule of the  
People an Inevitable Fact in the March of Progress.—A Fancy Picture.

#### III.

*Friday Morning, July 7.*

##### THE WAY.

The Older Patriotism and the New.—Conflict and Co-operation.—  
Invention and Good Feeling.—Governing Territory.—The Moral Code for  
Nations.—The Home Circle and the State.—A Summary.

---

## **Evening Lectures of First Week.**

*No Lecture on Wednesday Evening.*

### AMERICAN HISTORY IN SONG AND STORY.

LECTURE-RECITALS BY MISS CHARLIE RUNALS, NEW YORK CITY.

Accompanist—Miss Marian C. Poole.



## I.

### *Thursday Evening, July 6.*

COLUMBUS, 1492.—“He gained a world and gave its grandest lesson; on and on.”

LANDING OF PILGRIM FATHERS.—*Protestants*, 1620.—A band of exiles moored their bark on the wild New England shore; *Catholics*, 1631.—Freedom to worship God; A century's struggle between France and England for possession of new Continent.

FRENCH AND INDIAN WAR, 1754-63.—*Yankee Doodle*, the gay little pivot upon which swung the mightiest events of a Nation's history, 1755; Battle of Lake George, 1755; Ticonderoga and Crown Point, Lake Champlain, 1758; Fall of Quebec, 1759; Thirteen English Colonies, 1763; Liberty Song, 1768.

REVOLUTIONARY RISING.—*Yankee Doodle* again beginning and ending.

THE AMERICAN REVOLUTION, 1775-83.—Lexington, 1775; Ethan Allen at Ticonderoga, 1775; Continental Congress, 1776; Vision of Betsey Ross, 1776; Birth of Flag—The Old Thirteen, 1777; Paul Jones—“In George's Time”—1779; *Yankee Doodle*—Cornwallis' Surrender, 1781; The World Turned Upside Down; Washington, Founder of Our Union.

SECOND WAR FOR INDEPENDENCE, 1812-15.—Constitution and Guerriere; O, the Yankee boys for fighting are the dandy, oh; 1812; Plattsburgh Bay, Lake Champlain, 1814; The Star Spangled Banner, Song of America, with all the verses as written by the author.

## II.

### *Friday Evening, July 7.*

CIVIL WAR—Abraham Lincoln, Savior of Our Union; Barbara Frietchie; Sheridan's Ride; Do They Miss Me at Home; Kingdom Coming; Battle Hymn of the Republic; O Captain, My Captain; He Belongs to the Ages.

SPANISH-AMERICAN WAR, 1898.—Song of the Drum; North and South, We Answer to Its Roll-call; Just One Signal; On and On; He Who Unfurled Our Glorious Banner Says It Shall Reign a Thousand Years.

OLD GLORY, 1900.—Twentieth Century—Our Flag and Songs Around the World.

CHINA, 1902.—The Stars and Bars; My Heart Turns Back to Dixie, and I Must Go.

JAPAN, 1904.—“We'll rally round the flag, boys, rally once again, shouting the battle-cry of freedom!”

OLD GLORY—OUR OWN UNITED STATES.

# Syllabus of Lectures.

## SECOND WEEK.

### THE BOLLANDISTS AND MODERN RESEARCH.

FIVE LECTURES BY THE REV. JOSEPH M. WOODS, S. J., WOODSTOCK

COLLEGE, MARYLAND.

*Half-past ten o'clock.*

#### I.

*Monday Morning, July 10.*

Modern Critical and Historical Research—What It Demands—What It Should Be—What It Is.

#### II.

*Tuesday Morning, July 11.*

Who Are the Bollandists?—Their Work—Its Scope.

#### III.

*Wednesday Morning, July 12.*

Origin and Progress of the Work—Rosweyde—Bolland—Henschen Papebrock—Vicissitudes.

#### IV.

*Thursday Morning, July 13.*

The Method and Procedure of the Bollandists in Their Work—Its Thoroughness—In Keeping with the Best Principles of Modern Critical and Historical Research.

#### V.

*Friday Morning, July 14.*

The Importance and Value of the Work of the Bollandists—Historical Literary—Political—Ascetical—Summary.

#### BIBLIOGRAPHY.

- Acta Sanctorum*, Vol. I., Jan. Introduction and other volumes *passim*.  
*De Backer, S. J., Bibliothèque des Ecrivains de la Compagnie de Jésus.*  
t. v. under name "Bollandus."  
*De Smedt, S. J., Bollandiste-Principes de la Critique Historique*, Liege,  
1883.  
*De Smedt, S. J. Introductio Generalis ad Historiam Ecclesiasticam.*  
Ghent, 1875.  
*American Catholic Quarterly Review*, Vol. XII., 1887, p. 312.  
*Catholic University Bulletin*, Vol. I., p. 106. Short and excellent.  
*Studies in Literature.* Edited by Titus Munson Coan, New York; G. P.  
Putnam's Sons, 1883; No. 8, p. 159.

### Evening Lectures of Second Week.

#### BOHEMIAN CATHOLICS IN THE UNITED STATES.

TWO LECTURES BY THE REV. VALENTINE KOHLBECK, O.S.B., DIRECTOR OF  
THE BOHEMIAN BENEDICTINE PRESS, 464 WEST EIGHTEENTH STREET,  
CHICAGO, ILL. The publications under his charge are:

*Narod*, Daily and Sunday. *Katolik*, semi-weekly. *Pritel Ditek*, weekly.  
*Hospodárské Listy*, semi-monthly.

#### I.

*Monday Evening, July 10.*

Who are the Bohemians?—The Christianization of Bohemia—Bohemia,  
the Intellectual Center of Europe—The Great Schism Caused by John  
Huss—The Re-reformation of Bohemia—The Present State of the  
Catholic Church in Bohemia—The Beginning of the Bohemian Immigra-  
tion to America—The First Bohemian Settlers in America.

#### II.

*Tuesday Evening, July 11.*

The Growth of the Bohemian Population in America—The Numerical  
Strength of Bohemians in This Country—Their Churches, Schools, Educa-  
tional Institutes, Religious Communities, etc.—Their Benevolent, Social,  
Religious Organizations, etc.—Their Newspapers, etc.—The Loss of Faith  
Among the Bohemians, and Its Causes—What the Bohemians Have Done  
for This Country—A Pen-Picture of Bohemian Life, Customs, etc.—The  
Outlook for Bohemian Catholics in the Future.

*No Lecture on Wednesday Evening.*

# Syllabus of Lectures.

## THIRD WEEK.

### THE VATICAN COUNCIL.

FIVE LECTURES BY THE RIGHT REV. MONSIGNOR LOUGHLIN, D. D.,

PHILADELPHIA.

*Half-past ten o'clock.*

#### I.

*Monday Morning, July 17.*

A SURVEY OF THE RELIGIOUS WORLD SINCE THE COUNCIL  
OF TRENT.

#### II.

*Tuesday Morning, July 18.*

THE PREPARATORY LABORS RELATING TO THE VATICAN  
COUNCIL.

#### III.

*Wednesday Morning, July 19.*

THE EARLIER SESSIONS.

#### IV.

*Thursday Morning, July 20.*

THE QUESTION OF PAPAL INFALLIBILITY.

#### V.

*Friday Morning, July 21.*

THE FRUITS OF THE COUNCIL HELD IN THE VATICAN AT  
ROME, YEAR 1870.

## Evening Lectures of Third Week.

### CARDINAL NEWMAN'S PLACE IN LITERATURE.

TWO LECTURES BY PROFESSOR C. H. SCHULTZ, M. A. (COLUMBIA), NEWMAN SCHOOL, HACKENSACK, NEW JERSEY.

#### I.

*Monday Evening, July 17.*

#### CARDINAL NEWMAN AS A PROSE WRITER.

John Henry Newman and His Place in the History of Literature—This Place Was Not Sought By Him—Like Genius of the Highest Order in Every Age, It Came to Him as Unsought as the Office of Cardinal—He Was a Teacher and Literary Prophet to His Own and to Succeeding Ages.

A Catholic Prose Writer: (a) His Prose Style a Revelation of His Personality and of His Genius; (b) His Theological Writings a Manifestation of a Philosophic and Scientific Mind; (c) His Lectures and Essays Show That He Was a Clear, Logical and Profound Thinker.

Newman's Prose Writings: (a) The Chief Characteristics of His Literary Art in Prose; (b) Cardinal Newman's "Present Position of Catholics in England."

Conclusion: The Student of Literature Will Find in a Study of This Catholic Prose Writer a Model of Incomparable Style, the Charm of a Cultured Mind, and an Elevation in Thought and in Life Such as Alone Can Be Found in Companionship with a Pure Soul Whose Character and Conduct Are Conformed to His Literary Ideal of Goodness, Truth and Beauty.

Motto: "The Only Way Ultimately to Succeed Is to Do Things Thoroughly."—Newman.

#### II.

*Tuesday Evening, July 18.*

#### CARDINAL NEWMAN AS A POET.

The Loftier Realm of Newman's Fine Art Lies in His Poetry—His Simplicity Is That of a Homer, His Creative Genius That of a Shakspeare, and His Religious Inspiration That of a Dante—In Cardinal Newman's Verse Poetic Truth Is Conformity to the Good, the True and the Beautiful in the Ideal Supernatural.

Cardinal Newman's Poetry: (a) The Poet Art of Newman ("Hymni Ecclesiae"): (b) Interpretation of His Poetry ("Verses on Various Occasions.")'

"The Dream of Gerontius"; (a) Its Theme; (b) Its Parts; (c) Its Meaning.

Conclusion: The Secret of His Poetic Charm Lies in His Motto, "*Cor ad cor loquitur*"; "Heart Speaketh to Heart." And the Poet's Call to This and to Subsequent Centuries Is Found in the Epitaph Chosen By Himself, *Ex umbris et imaginibus*; "Out of Shadows and Types" in Realities.

#### BIBLIOGRAPHY.

William Barry—Cardinal Newman. Scribners, New York.

"Apologia Pro Vita Sua," "Present Position of Catholics in England," "Essays Critical and Historical," "On the Development of Christian Doctrine," "Poetry with Reference to Aristotle's Poetics," "Verses on Various Occasions," "Dream of Gerontius," "Complete Works." Published by Longmans, Green & Co., New York.

#### TRUE AND FALSE INTERPRETERS OF THE TEACHING OF ST. FRANCIS OF ASSISI.

TWO LECTURES BY THE REV. FATHER PASCHAL ROBINSON, O.F.M., LECTOR OF THEOLOGY, FRANCISCAN CONVENT, PATERSON, N. J.

#### I.

*Thursday Evening July 20.*

In spite of the present remarkable revival of scholarly interest in the life and work of St. Francis of Assisi—or perhaps rather on account of it—it is to be feared that the true teaching of the Seraphic Patriarch may be obscured or even lost sight of. Indeed, there is a marked tendency in many of the works on St. Francis issued of late years under non-Catholic auspices to ignore altogether the very side of St. Francis' teaching which is the explanation of all the rest—the supernatural side. Moreover, in their anxiety to prove that St. Francis "belongs to humanity and not to the Church," these extern critics have sought to give to the views of the "Umbrian prophet" a color of "undenominationalism" and to represent the drift of his teaching as one in which the value of orthodoxy was discounted to make room for a fuller presentation of the "gospel of humanitarianism." There are even some writers who have set out to show that St. Francis was not a Catholic at all, but at most only a "spirit and truth" Christian, impatient of exterior rites and hostile to hierarchial principles—a poetic Pantheist governed not by religious opinions but solely by sentiment; an

independent reformer who preached a personal imitation of Christ strange to all dogmatics and practiced a popular religion having its roots in a purely subjective affection.

## II.

*Friday Evening, July 21.*

This counterfeit presentment of St. Francis, which has become current in our day through the writings of M. Paul Sabatier and his school, meets its best refutation in the writings of St. Francis himself and of those who walked with him in the days of his flesh. It is to these sources we must go for the true interpretation of St. Francis' teachings and not to the dainty duodecimos issued by the dilettanti of the so-called International Society of Franciscan Studies. One searches in vain among the ancient documents for a shred of evidence to show that St. Francis was in any sense the precursor of religious subjectivism, much less a harbinger of the "Reformation." Even the most casual study of the Saint's writings and of the oldest Franciscan "Legends," as the early biographies were called, leads inevitably to the conclusion (1) that St. Francis was ever a Catholic in mind and heart and this, moreover, at a time when the name "Catholic" had a clear incommunicable signification and an exclusive application; (2) that his teaching had nothing in common with the unformulated variable "philosophy" of refined rationalism, but was based on the well defined *Credo* of the Roman Church; and (3) that his work from first to last was conceived and carried out in a spirit of devoted obedience to the Holy See. So true is this that any attempt to call the orthodoxy of St. Francis into question is to lay violent hands on history and to abandon common sense.

## BIBLIOGRAPHY.

Happily for those who are interested in the study of the life and work of St. Francis of Assisi there are few Saints so far removed from our time of whom so much first-hand information has been preserved. The principal works dealing with early Franciscan history are available in such collections as the *Analecta Franciscana*, the *Bibliotheca Franciscana Medii Aevi*, etc. There are English translations of many of them. An English version of the "Works of St. Francis of Assisi," translated by a Religious of the Order, was published by Washbourne, London, in 1890. This excellent volume being primarily intended for devotional uses, is compiled with small regard to critical principles and so includes not a little that is obviously not the handiwork of St. Francis. A critical English edition of the genuine writings of the Saint, newly translated from the original Latin, is now in course of preparation and will soon be published.

Among the "Legends" or Lives of St. Francis that compiled by St. Bonaventure in 1261 holds the first place. It has been translated into English by Miss Lockhart with a preface by Cardinal Manning. (Washbourne, London, 1898.)

There is still need of a good biography of St. Francis in English from an able Catholic pen. The following Lives may, however, be consulted with advantage:

"History of St. Francis," by Abbé Le Moner. Translated by a Franciscan Tertiary with a preface by Cardinal Vaughan. (Paul Kegan, London.)

"Life of St. Francis," by Fr. Leopold de Cherancé, O.S.F.C. English translation of R. F. O'Connor. (Benziger Bros., New York, 1901.)

"Life of St. Francis," by Fr. Candid Challippe, O.F.M. (Sadler, New York, 1877.)

"St. Francis and the Franciscans." Edited by Fr. Pampilo da Maghano, O.F.M. (O'Shea, New York, 1867.)

"A Sketch of the Life of St. Francis of Assisi," by Amelia L. Cotton. (Washbourne, London.)

A short English Life by Fr. Jarlath Prendergast, O.F.M., based on St. Bonaventure's "Legend," is published by the London Catholic Truth Society.

Other works in English of special interest to students of Franciscan history are:

"The Mirror of Perfection," an early record of St. Francis erroneously attributed to his confessor, Bro. Leo, which has been translated by Constance Countess de la Warr. (Burns & Oates, London, 1902.)

As regards the other translations of the Franciscan classics issued by Messrs. Dent, these volumes, spite of their attractive form and the cheap price at which they are sold, are considerably marred by misleading and erroneous notes. For a searching criticism of these works see the articles published about them in the *London Saturday Review* for Nov. 29, 1902; Jan. 31, 1903; Feb. 7, 1903; June 18, 1904. and Sept. 10, 1904. It may be added by way of precaution that M. Sabatier's "Life" of St. Francis, of which the English translation is issued by Messrs. Scribners, has been placed on the Index of Prohibited Books by the Sacred Congregation.

Reference may also be had to "The Inner Life of St. Francis," by Fr. Stanislaus, O.S.F.C. (London Catholic Truth Society, 1900), and to "The Real St. Francis," published by the *Messenger*, New York, 1904. See also "The Writings of St. Francis" in the *Month*, London, for Feb., 1904; "Franciscan Studies" in the *London Tablet*, Jan. 24, 1903; and "St. Francis of Assisi" in the *New York Times*, April 18, 1903.

(11) The Little Flowers of St. Francis. (Kegan Paul, London, 1905.)

(21) The Lady Poverty, by Montgomery Carmichael, (Tennant & Ward. N. Y., 1902.)

(31) The Friars and How They Came to England, by Fr. Cuthbert, O. S. F. S. (B. Herder, St. Louis, 1903.)



# Syllabus of Lectures.

## FOURTH WEEK.

### The Alumnae Course in Literature.

#### A COMPARATIVE STUDY OF FRENCH AND ENGLISH COMEDY.

FIVE LECTURES BY JEAN F. P. DES GARENNES, A.M., LL.M., MEMBER OF THE  
BAR OF DISTRICT OF COLUMBIA.

*Half-past ten o'clock.*

#### I.

*Monday Morning, July 24.*

Origin of the Theatre in France and in England—The Relative Dates of the Birth of Dramatic Poetry—Roman Scenic Plays—Various Evolutions—Mystery Plays in France; Miracle Plays in England—How the Drama Assumed Definite Shape in Each Country—Different General Conditions Which Were to Influence in a Different Manner the Development and Growth of the Comic Drama.

#### II.

*Tuesday Morning, July 25.*

The Emerging of Comedy as a Distinct Form of Drama—Its Peculiar Characteristics and Various Functions—The Predecessors of Shakspeare and Those of Molière—How Shakspeare Found Comedy in England; How Molière Found It in France—Shakspeare and Molière: Their Genius, Their Training, Their Individual Conceptions of Life, of Their Art, of Their Work, Compared—How They Differ from Each Other in Further Respects; Why Molière Is Bolder Than Shakspeare—Why Each Stands Alone—Why Molière Is Perhaps the Greatest Comedian Dramatist in Universal Literature.

#### III.

*Wednesday Morning, July 26.*

Shakspeare and Molière Again—Intrigue Comedy—Character Comedy—Thesis Comedy—Comedy of Manners—Why the Latter Comedy Is Less Known in English Literature—Shakspeare and Molière as Exerting an Influence on Their Successors—Some Contemporaries in Both Countries—Morality in Their Respective Works—Shakspeare and Marivaux.

IV.

*Thursday Morning, July 27.*

Sheridan and Molière—Social Satire and Its Dangers in Unskilled Hands—Why the Latter Is Better Adapted to the Novel Than to the Drama, Though Not so Efficient There—Its Rôle in French and English Comedy—Eighteenth Century Comedy in France and in England: Beaumarchais, Goldsmith and Their Contemporaries—Necessary National Quality and Character of Comedy—Diversity of Human Characters.

V.

*Friday Morning, July 28.*

Introduction Into Pure Comedy of Broader Dramatic Elements, and Encroachment of the Novel—A General View of the Modern Drama in France and in England—How the French Romanticists Misinterpreted Shakspeare—The Romantic School—The Fantastic School—The Realistic School—Why Dramatic Excellence Is So Difficult to Attain—In Which of the Two Countries To-Day Does Comedy Remain Truer to Its Nature and More Faithful to Its Mission, and Why?

---

## Evening Lectures of Fourth Week.

FORGOTTEN FACTS IN THE HISTORY OF EDUCATION.

TWO LECTURES BY THE REV. JAMES P. FAGAN, S. J., LOYOLA SCHOOL,  
NEW YORK CITY.

I.

*Monday Evening, July 24.*

At All Periods the Church Has Had Her Educators—Her Work for Education Has Been Practical and Progressive—Her Educators Devoted Little Time to Developing Theories—Their Work, Their Success, Justified the Principles Which Guided Them—No Modern Development Which Has Not Been Anticipated—St. Angela Merici and Slum Work—St. Joseph Calesantius and Settlement Work—The Brothers of the Common Life, and the Graded School.

## II.

### ANCIENT MUSIC—CHURCH MUSIC.

LECTURE-RECITAL BY CAMILLE W. ZECKWER, DIRECTOR OF THE PHILADELPHIA  
MUSICAL ACADEMY.

*Tuesday Evening, July 25.*

All Phases of Art Are Phases of Mental Evolution—As Mental Ability Advances, So Does Improvement in Form, and the Manner in Which This Form Is Presented Naturally Depends Upon the Mental Progress—Nature Has Given Man Musically Nothing Beyond Vocal Chords and the Desire to Sing—Some Attribute the Origin of Instruments to the gods—According to Ovid, Minerva Invented the Flute, but Being Laughed at by Juno and Her Sister Venus, for Her Swollen Cheeks While Playing the Instrument, She Abandoned the Flute in Favor of the Lyre; Ungenerous People Say It Was Because It Gave Her Mouth More Freedom to Talk—Pythagoras, the Inventor of the Tonal System—The Early Egyptians, the Chinese, and the Pentatonic Scale—The Ambrosian Chant—The Gregorian Chant—Hucbald's Organum—The Journey from the Distressing Discords of Hucbald to the Harmonies of Beethoven One of the Marvels of History.

*Thursday Evening, July 27.*

The First Catholic Educator Who Placed School Work on a Practical and Scientific Basis, St. Ignatius of Loyola—His Times and Their Needs Compared with Ours—His Grasp of the Educational Problems Which Still Puzzle Modern Educators, and His Solutions—His Curious Anticipation of Some Modern Demands—The *Ratio Studiorum* Essentially Modern.

### BIBLIOGRAPHY.

- Janssens—History of the German People. (Vol. I. and passim.)  
Pastor—History of the Popes. (Vol. V., Introduction.)  
Drane—Christian Schools and Scholars. (Brothers of the Common Life.)  
Digby—Ages of Faith. (Books I., III., VIII.). *Compitum*. (Book I., Chapters 2 and 10.)  
Montalembert—Monks of the West.  
Spalding—Miscellanea. (Vol. I., Part I., Chapters 4, 5, and 6.)  
Rashdall—History of Mediæval Universities. (Non-Catholic, but fair and enlightening.)  
Maitland—Dark Ages.  
Balmez—Catholicity and Protestantism. (Chapters 30, 41, 45 and 46.)  
Ronayne, S. J.—Science and Religion.  
De Haulteville—The Future of Catholic Peoples.  
Gasquet—Eve of the Reformation; Our English Bible.

Azarias—Essays Educational.  
Shahan—Middle Ages.  
Schwickerath, S. J.—Jesuit Education.  
Pachtler, S. J.—*Monumenta Pædagogica Germaniæ*. (Vols. II., IV.)  
Butler—Lives of the Saints—St. Angela Merici; St. Joseph Calesanctius;  
St. Jerome Aemiliani; B. Peter Fourier, etc., etc.

*Thursday Evening, July 27.*

RECEPTION TO OFFICERS AND MEMBERS OF NEW YORK STATE INSTITUTE  
FOR TEACHERS.

### VOLK MUSIC.

LECTURE-RECITAL BY CAMILLE W. ZECKWER.

*Friday Evening, July 28.*

Volk Music the Material Which Developed Later Into Treasures of Art and in Its Reform Became the Cornerstone of All the Poetry of the People; Its Transition Period, Bridging Over Ancient and Modern Music and Joining Art with Science—Racial Differences—We Find the Natural Music of a Demonstrative People, Lively; of a Serious People, Gloomy; of a Melancholy People, Pathetic; of a Savage People, Wild and Fierce; of an Earnest People, Noble and Dignified—The Aborigines of Australia—The Siamese—The Hungarian—The Strollers of Italy—Mountebanks—The Rope Dancers of France—The Vagrants of Germany—Folk Songs Then Were the Wild Flowers of the Music Realm and Are Most Interesting as Being Developed by a People of Extraordinary Artistic Capability and on Account of the Ethical Influence Ascribed to Them by the Ancient Philosophers. They Are Valued To-Day More Highly Than Ever for Their Intrinsic Beauty and Utilized as Themes by Our Greatest Composers.



# Syllabus of Lectures.

## FIFTH WEEK.

### Religion and the State in the American Republic.

FIVE LECTURES BY THE REV. JOHN T. CREAGH, D.D., J.U.D., LL.B.  
CATHOLIC UNIVERSITY, WASHINGTON, D. C.

*Half-past ten o'clock.*

#### I.

*Monday Morning, July 31.*

The Beginnings of the American System of Church and State—(a) Views of the First Colonists—(b) European Theory and Practice—(c) Catholic and Protestant Teaching—(d) Influences Which Necessitated Abandonment of Original Ideas—(e) Part Played by Catholics in Development of American System.

#### II.

*Tuesday Morning, August 1.*

The Adoption of Our Present System—(a) Not Universally Welcomed—(b) Its Entrance Into the Constitution of the United States—(c) Into the State Constitutions—(d) Into Federal and State Statutes and Decisions—(e) Into Treaties and Public Opinion.

#### III.

*Wednesday Morning, August 2.*

Toleration or Liberty—(a) Difference Between These Two Ideas—(b) Our System One of Liberty—(c) How Our System Differs From Preceding Ones—(d) The American Idea and Catholic Teaching—(e) The Real Enemies of the American System.

#### IV.

*Thursday Morning, August 3.*

The Churches and the State To-Day—(a) Is Our Government Churchless or Irreligious?—(b) Is Christianity the Law of the Land?—(c) Church Discipline and Our Civil Courts—(d) Church Property—(e) Religious Education.

V.

*Friday Morning, August 4.*

The American Idea and Governmental Recognition of Religion (a)  
Such Recognition Implied in Our System—(b) Appropriation of Public  
Moneys for Religious Purposes—(c) Theory and Practice of Our Govern-  
ment in This Matter—(d) Attempted Amendment of the Constitution—  
(e) Use of Public Funds for Sectarian Schools.

---

**Evening Lectures of Fifth Week.**

TWO LECTURES BY MISS HELENA T. GOESSMANN, M.PH., DEPARTMENT OF  
CATHOLIC HIGHER EDUCATION IN AMERICAN BOOK CO., NEW YORK  
CITY.

I.

*Monday Evening, July 31.*

A COZY CORNER IN BOOKLAND.

"And now with gleams of half extinguished thought,  
With many recognitions dim and faint,

. . . . .  
The picture of the mind revives again  
While here I stand, not only with the sense  
Of present pleasure, but with pleasing thoughts  
That in this moment there is life and food  
For future years."

*"Tintern Abbey" (WORDSWORTH.)*

Eight Century Lives as Twentieth Century Parables—In the Days of  
Richard Cœur de Lion—Coilantogle Ford, Lake Katrine and Ellen's Isle—  
The Workshop of James Roberts, Stationer, in 1598—A Sonnet and Some  
Quaint Songs—The Kit-Cat Club and One of Its Members—Addison in  
the Library of Lady Leonora—Reveries by Quantock Hills—A Brief Stop  
at the Rainbow Inn in 1815—The Critic at Work in Craigenputtock, with  
Memories of Dumfries—The Princess, Its Motive and the Humor of a  
Medley.

## II.

*Tuesday Evening, August 1.*

LECTURE-RECITAL BY CAMILLE W. ZECKWER.

### CHURCH MUSIC.

The Descant—The Faux Bourdon—The Gallo-Belgic School—The Netherland School—Dufay, 1350—Antoine de Busnois, 1440—The Love of Part Singing, the Outcome of Which Was the Establishment of Choirs in All Directions—Okeghem—Josquin des Près, 1450—Orlando di Lassus—Andrea Gabrieli, 1510—Palestrina. His Commission from the Council of Trent—Scarlatti—English Church Music.

*Thursday Evening, August 3.*

### SOME FACTS AND A FICTION IN THE HALLS OF EDUCATION.

"The greatest Educator who has appeared on earth, instructed and formed His disciples while He walked along lonely roads, or while He sat by the well or hillside, or while He stood in the bow of a fisherman's boat. A Socrates, the world teacher whom we place next to Him, taught wherever he found hearers, whether on the street corner or on the public highway. Such a teacher, too, was St. Paul, the great heroic heart, whose deep and awful conviction of the life-giving and indispensable nature of truth, had made him truth's bondsman.

"Give the right woman or the right man a log cabin, and divine work shall be done; place formal and callous teachers in marble palaces, and they shall be caught all the more hopelessly in the machine which destroys life."

JOHN LANCASTER SPALDING, Bishop of Peoria.

The Deliberate Effort of a People and Its Effect—The Strongest Influence in Shaping These Results—Ruskin and Educational Ideals—Public Opinion and Education—Favorable and Unfavorable Environments—Types That Instruct the Educator—Sanity of Methods and Utility of Plan the Two Essential Points in an Educational System—Ideals From Which Most School Systems Are Modelled—Some Quaint School-rooms—The School Days of a Poet—An Old-fashioned School Teacher, and Her Contemporaries—Systematic Education *versus* the Versatile Pupil—Finishing Schools and Their Extinction—Leaves from the Journal of a Few Successful Teachers—The Future Teacher, the Future Pupil, the Educational Ideal Made Practical, and the Door That Opens but to Golden Keys.

*Friday Evening, August 4.*

LECTURE-RECITAL BY CAMILLE W. ZECKWER.

### THE ETERNAL FEMININE.

"Das Ewig weibliche zieht uns an" (The Eternal Feminine Attracts Us), an Expression of Goethe—Her Inspiration and Her Influence on the Works of the Great Composers.

# Syllabus of Lectures.

## SIXTH WEEK.

### Philosophy Among the Novelists.

FIVE LECTURES BY THE REV. JOHN T. DRISCOLL, S. T. L., DIOCESE OF ALBANY.

*Half-past ten o'clock.*

#### I.

*Monday Morning, August 7.*

SIR WALTER SCOTT.

Place of Scott in the History of the English Novel—His Predecessors—A Romanticist—This Due (1) to Romantic Environment of English Thought; (2) to German Idealistic Philosophy—How Scott Was Influenced by Both—Three Stages in the Development of the Romantic Novel—Scott Reflects *Historical* Romanticism—Contrast with Goethe and Carlyle—Influence of Scott on English Thought.

#### II.

*Tuesday Morning, August 8.*

VICTOR HUGO.

French Novel in the Early Part of the XIXth Century—Its *Subjective* Character—Transition in Hugo—Two Stages in the Novel of Hugo—(1) A Romanticist, but Reflects the *Historical* Romanticism, *e.g.* *Notre Dame*—Contrast with Dumas—With Scott—(2) A Novelist of Contemporaneous Life, *e.g.*, *Les Misérables*—Transition from Romanticism to Realism—Thus the Leader of Two Schools—His Disciples and Influence.

#### III.

*Wednesday Morning, August 9.*

BALZAC.

A Realist—His Antecedents: (1) Literary, (2) Philosophical—His Realism Expresses What Is Coarse and Vulgar—Materialism the Basis of His Philosophy, Hence Directly Opposed to Idealism—Purpose of His Human Comedy—His Theory of Human Life—Of Man—Of Society—Of Nature—Influence.

#### IV.

*Thursday Morning, August 10.*

GEORGE ELIOT.

Her Philosophy—The Literary Representative of Positivism and Scientific Evolution—Her Conception of Human Life—Her Theory of the



Novel—The Psychological Novel—The Sociological Novel—Contrast with Dickens—With Thackeray—Her Philosophy as Illustrated in Her Works—Influence.

V.

*Friday Morning, August 11.*

MRS. HUMPHREY WARD.

Early Environment—Influences Which Moulded Her Thought—Contrast with George Eliot—Her Philosophy of Life, as shown (1) in Robert Elsmere, (2) David Grieve and Marcella; (3) in Later Works—Criticism.

---

## Evening Lectures of Sixth Week.

AMERICAN WARFARE WITH ENGLAND.

TWO LECTURES BY THE HONORABLE HUGH HASTINGS, NEW YORK STATE HISTORIAN, ALBANY, N. Y.

I.

*Monday Evening, August 7.*

II.

*Tuesday Evening, August 8.*

Battles with England in New York State—The Battle of Saratoga Treated from the Political and Philosophical as Well as the Military Standpoint—Contests for Supremacy on Lake Champlain During the War of the Revolution and the War of 1812.

CONDITIONS IN PALESTINE DURING THE PUBLIC MINISTRY OF CHRIST.

TWO LECTURES BY THE REV. BERTRAND L. CONWAY, C.S.P., NEW YORK CITY.

I.

*Thursday Evening, August 10.*

POLITICAL CONDITIONS. •

An Outline of Jewish History from the Maccabees to Herod the Great—Judæa—Galilee—Samaria—The Country East of the Jordan—The

Hellenistic Cities—The Hatred of Rome—The Burden of Taxation—The Publicans—The Roman Procurators—The Roman Legions—The Relations of Church and State—The Sanhedrin—The High Priests.

## II.

*Friday Evening, August 11.*

### THE RELIGIOUS CONDITIONS.

The Pharisees—The Sadducees—The Essenes—The Priests—The Levites—The Temple Worship—The Scribes—The Externalism of the Law—The School—The Synagogue—The Religious Life of the People: (1) The Sabbath Observance; (2) Clean and Unclean; (3) Daily Prayers; (4) The Three Mementos; (5) Fasting—The Hope of the Messiah—The First Christians.

### BIBLIOGRAPHY.

Champagny—Rome et la Judée au temps de la chute de Neron.  
Dollinger—The Gentile and the Jew. 2 Vols.  
Drummond—The Jewish Messiah.  
Ewald—History of Israel (Vols. V.-VIII.); The Antiquities of Israel.  
Hausrath—History of New Testament Times. 2 Vols.  
Jahn—Biblical Antiquities.  
Jost—History of the Jews.  
Keil—Manual of Biblical Archæology. 2 Vols.  
Keim—The History of Jesus of Nazareth. 6 Vols.  
Kuenen—The Religion of Israel. 3 Vols.  
Lechler—The Apostolic and Post-Apostolic Times. 2 Vols.  
Ledrain—Histoire d'Israel. 2 Vols.  
Milman—The History of the Jews. 3 Vols.  
Pressensé—The Ancient World and Christianity.  
Prideaux—The Old and New Testament in the History of the Jews. 2 Vols.  
Raphall—Post-Biblical History of the Jews. 2 Vols.  
Redford—From Malachi to Christ.  
Schürer—The Jewish People in the Time of Christ. 5 Vols.  
Stanley—Lectures on the Jewish Church.  
Stanton—The Jewish and Christian Messiah.  
Stapfer—Palestine in the Time of Christ.

# Syllabus of Lectures.

## SEVENTH WEEK.

### The Game of Empire.

FIVE LECTURES BY PROFESSOR J. C. MONAGHAN, OF THE DEPARTMENT OF  
COMMERCE AND LABOR, WASHINGTON, D. C.

*Half-past ten o'clock.*

#### I.

*Monday Morning, August 14.*

The Game of Empire—What the Game Is; By Whom It Is Being Played—What It Was in the Past; By Whom Played—What It Meant Then—What It Is Now—What It Means, May, or Must Mean—What It Is to Be—Dangers, Doubts, Deficiencies—The Golden Rule—What Is Wanted to Usher It In—What Has Been Done to Help the World to Understand It and Attain It.

#### II.

*Tuesday Morning, August 15.*

Commercial and Industrial Asia—Asia's Resources—Pastoral, Agricultural, Mineral, Fisheries, Forestal, etc.—Possibilities of Power—Coal, Water, Wind—Its Industrial and Commercial Past, Present, and Future—What It all Means to Us and to Others.

#### III.

*Wednesday Morning, August 16.*

Commercial Europe—Its Pastoral, Agricultural, Mineral, Fish, Forest, and Other Possibilities—Its Possibilities of Power Derived From Coal, Water, Wind—Its Industrial Past, Present, Future.

#### IV.

*Thursday Morning, August 17.*

Commercial and Industrial America—Its Resources—Pastoral, Agricultural, Mineral, Fish, Forest, etc., etc.—Possibilities of Power—Coal, Water, Wind—The Industrial History of Its Past, Present, and the Possibilities of the Future.

V.

*Friday Morning, August 18.*

Commercial and Industrial Africa—Its Resources—Pastoral, Agricultural, Mineral, Fish, Forests, Etc.—Possibilities of Power From Water, Wind, and Coal—Its Industrial and Commercial History—The Past, the Present, the Future—Commercial and Industrial Australasia—Its Resources—Pastoral, Agricultural, Mineral, Fish, Forest, etc.—Possibilities of Power From Coal, Water, and Wind—Industrial History of Its Past, the Present, and the Outlook for the Future.

---

**Evening Lectures of Seventh Week.**

**PRESENT POSITION OF DARWINISM.**

FOUR LECTURES BY JAMES J. WALSH, M.D., Ph.D., LL.D., ADJUNCT PROFESSOR OF MEDICINE AT THE N. Y. POLYCLINIC SCHOOL FOR GRADUATES IN MEDICINE.

I.

*Monday Evening, August 14.*

**SIGNIFICANCE OF DARWINISM.**

Haeckel, in a recent statement, selected Father Wasmann, S.J., as the protagonist of the anti-Darwinians. Wasmann suggests four senses for the term Darwinism: (1) Theory of natural selection; (2) Haeckel's generalization, leading to monism; (3) the application of the selective theory to man; (4) the genetic theory of descent. As Father Wasmann suggests, the first three cannot be maintained on any acceptable evidence. The fourth may be accepted with certain limitations. Some historical steps to the present opinions with regard to Darwinism. Huxley and the coming of age of Darwinism. Virchow in opposition. Cope and the Neo-Lamarckians. Father Mendel and evolution from within.

II.

*Tuesday Evening, August 15.*

**COLORATION AND SELECTION.**

Color as an important element in the Darwinian speculations. Alfred Russell Wallace's latest book devotes nearly one-third of its contents to color problems. Darwin used to say the peacock's colors made him sick. Recent developments in color explanation still more unfavorable to natural selection as the main cause. "Marvelous mimicry resolves itself into

merest coincidence" (Hargitt). The legend of the butterfly and its dependence on mimicry. Red codfish and red seaweed.

### III.

*Thursday Evening, August 17.*

#### DARWIN AND THE SCIENTIFIC IMAGINATION.

Ruskin said, "The hardest thing in the world is to see something and tell it simply as it is." The most difficult thing in science is to make observations that are evidently new and not draw conclusions wider than are justified. Darwin as an observer is one of the greatest scientists of all time. As a theorist in science, he is a follower of his grandfather, Erasmus Darwin, and a poet rather than a scientist. Darwin's lack of sympathy with the higher imagination. His concentration on his scientific studies and its narrowing effect as regards the deduction of great principles. His life a type of what happens to the specialist who loses touch with the great problems of humanity.

### IV.

*Friday Evening, August 18.*

#### EVOLUTION FROM WITHIN.

A century ago Lamarck taught the doctrine of evolution by the effort of the individual—the unfolding of the organism from within. The older philosophers urged the shaping of things from a purpose implanted in them. Popularity of Lamarck's ideas in America in the last quarter of the 19th century. Father Mendel's work, and its re-integration, of the internal process of evolution. De Vries and the creation of new species along Mendel's lines. Burbank's new species and their significance in modern biology. Teleology, or the explanation of origins and modifications by their final causes, that is, by the purpose of their creation, more popular now than it was at any time during the 19th century.

#### BIBLIOGRAPHY.

- Wasmann, S. J.—Articles on Cell Life in *Stimmen aus Maria Laach*, 1902; *Instinct and Intelligence in the Animal Kingdom* (Herder, St. Louis, 1903); *Modern Biology and the Evolution Theory*, 1904.
- Bateson *Mendel's Principles of Heredity*. (Cambridge University Press, 1902.)
- Metcalf—*Organic Evolution*. (Macmillan, 1905.)
- Kropatkin—*Mutual Aid*. (Macmillan, 1903.)
- Transactions of American Association for the Advancement of Science, 1903. Address by Prof. Chas. Hargitt.
- Gerard—*The Old Riddle and the Newest Answer*. (Laymans, 1904.)
- Loeb—*Science*, Dec. 9, 1904.

# Syllabus of Lectures.

## EIGHTH WEEK.

### Analytical Psychology of Familiar Things.

FIVE LECTURES BY JAS. J. WALSH, M.D., Ph.D., LL.D., PROFESSOR OF PHYSIOLOGICAL PSYCHOLOGY AT ST. FRANCIS XAVIER'S COLLEGE, NEW YORK CITY; PROFESSOR-ELECT OF NERVOUS DISEASES AT FORDHAM UNIVERSITY MEDICAL SCHOOL.

*Half-past ten o'clock.*

#### I.

*Monday Morning, August 21.*

#### MULTIPLICITY OF SENSES.

The Division of Touch Into Many Distinct Sensations—Heat and Cold Senses—Pressure Sense—Pain and Muscular Senses—Distinct Nerve Endings for Each of These Senses—The Stereognostic Sense as an Internal Combination of Touch Sensations—Color Vision as Distinct From the Ordinary Function of Sight—Different Taste Sensations and the Special Organs for Them—Hearing and the Music Sense—Sense of Direction as Well as the Hearing Sense in the Internal Ear—Differentiation of Sensations at the Periphery by Means of Special Anatomic Arrangements and Not by the Recognition of the Significance of Differing Sensations in the Nerve Centers.

#### II.

*Tuesday Morning, August 22.*

#### CONDITIONS OF SENSATION.

Heat and Cold as Modifying Such Sensations as Those of Touch and Taste—Noise and Its Effect on Other Senses Besides Hearing—Great City Life and the Senses—Sensations and Their Modification by Drugs—The Influence of Weather on Sensations—Lack of Acuity of Observation When Persons Are "Under the Weather"—Subjective Sensations and Their Conditions—Attention and Sensation—Neglect and Its Effect on Sensation—The Question of the Threshold of Sensation.

### III.

*Wednesday Morning, August 23.*

#### PROBLEMS IN VISION.

Unconscious Registration of Small Movements of the Eye Muscles on the Brain as the Basis or the Estimation of Distances—General Consciousness of the Position of Muscles—Spacial Vision and Its Elements—Two-eyed Vision and the Single Image—The Stereoscope—How We Obtain the Data for the Perception of Solidity in Objects—Dextrocularity and Sinistrocularity.

### IV.

*Thursday Morning, August 24.*

#### FAMILIAR ILLUSIONS.

The Sun and the Moon Greater at the Horizon Than at the Zenith—Interferences with the Combination of the Images of Two-eyed Vision—Corresponding Illusions of Touch—Aristotle's Illusion—The Tube and the Hole Through the Hand—Dimness of Perception and Exaggeration of Size—Linear Illusions from Surroundings—Distance Illusions—Interrupted and Filled Space—Size Illusions—Linear Distortions.

### V.

*Friday Morning, August 25.*

#### EMOTIONS AND SENSATIONS.

Likes and Dislikes and Their Association with Sensations—Certain Colors, Odors, Tastes, Distasteful or the Opposite, in Spite of any Reasoning or Inclination in the Matter—The Proportion of the Golden Section in Decoration and Its Significance—Various Figure Forms and Their Exploitation—Likes and Dislikes in the Arts, and Their Relation to Sensation and Sense Faculties—Music and Its Effects Upon Disposition—Odors and Phases of Feeling.

#### BIBLIOGRAPHY.

Titchner—Experimental Psychology.

Wittmer—Analytical Psychology.

Scripture—Thinking, Feeling, Doing.

James—Psychology.

Wundt—Human and Animal Psychology.

Walsh—A Complete Case of Syringangelia (pamphlet).

Wasmann—Instinct and Intelligence in the Animal Kingdom.

Walsh—Subcortical Cyst.

Gasquet—Studies Physiological Psychology of St. Thomas. (Art & Beck Co., Westminster, 1904.)

## Evening Lectures of Eighth Week.

AN INTERNATIONAL SONG CYCLE.

SONG RECITALS.

By MISS MARIE NARELLE, DRAMATIC SOPRANO.

### I.

*Monday Evening, August 21.*

GAELIC SONG RECITAL.

1. Seagan O'Duibis an Gleanna (Old Irish Melody).
2. Alilin na Gamhna (Old Irish).
3. The Meeting of the Waters (Moore).
4. O'Donnell Aboo (Traditional).
5. A Memory of Ireland (Rooney).
6. Sweet Summer Bird (Glover).
7. Barney O'Hea (Lover).

### II.

*Tuesday Evening, August 22.*

GERMAN SONG RECITAL.

1. Vergebliches Ständchen (Brahm).
2. Du bist wie eine Blume (Liszt).
3. Liebeslied (Meyer-Helmundt).
4. Solveig's Song (Grieg, op. 23, No. 1).
5. The Swallows (Cowan).
6. The Sweetest Flower that Blows (Hawley).
7. The Hills o' Skye (Victor Harris).

### III.

*Thursday Evening, August 24.*

FRENCH SONG RECITAL.

1. Mon coeur S'ouvre a ta Voix (Saint-Saens).
2. Le Rosaire (Ethelbert Nevin).
3. L'Eté (Chaminade).
4. Serenade (Gounod).
5. Vashti (Bordese).

(When the heart of the King was merry with wine he commanded Vashti to come forth and show her beauty to the princes and people; but Queen Vashti refused and her royal estate was given unto another.—Book of Esther.)

6. When I Awake (From a cycle of love songs by Ellen Wright).
7. Once (Hervey).

### IV.

*Friday Evening, August 25.*

ITALIAN SONG RECITAL.

1. Aria—Roberto, o tu che Adora (Meyerbeer).
2. La Serenata (Tosti).
3. Bolero—Merci dilelle amiche (I vespri Sicilani) (Verdi).
4. Vorrei (Tosti).
5. Convien partir (La figlia del Reggimento) (Donnizetti).
6. Good-bye (Tosti).



# Syllabus of Lectures.

## NINTH WEEK.

### Common Sense, Philosophy and Poetry.

FIVE LECTURES BY THE REV. FRANCIS P. SIEGFRIED, ST. CHARLES SEMINARY,  
OVERBROOK, PA.

*Half-past ten o'clock.*

#### I.

*Monday Morning, August 28.*

#### THE VIEW-POINT.

The Aim of This Course Is to Present Some Familiar Facts and Ideas in the Light of Catholic Philosophy and Poetry—The Plain Man's World of Obvious Facts—The Philosopher's World of Distinctions and Definitions—The Poet's World of Image and Symbol—Respective Ideals of Mental Discipline and Method—St. Thomas' and Dante's Teaching on the Paths to Science.

#### II.

*Tuesday Morning, August 29.*

#### THE LARGER VISION.

Some Every-day Categories—Synthetic Ideas—Unity, Truth, Goodness—Culminating in the Supremely Real—St. Thomas and Dante on Primary Principles.

#### III.

*Wednesday Morning, August 30.*

#### MEN SEEN AT CLOSER RANGE.

The Plain Man's View of Self—St. Thomas' Dissection of Human Nature—Illumined by Dante.

#### IV.

*Thursday Morning, August 31.*

#### THE END AND THE WAY.

The Practical Man's Estimate of Life's Purpose and Correct Living—The Philosopher's Study of the Human Will and the Ultimate End, Law, Virtue—St. Thomas and Dante.

V.

*Friday Morning, September 1.*

THE SOCIAL IDEAL.

Man's Social Nature Attested by Common Sense—The Philosopher's Social System—The Purpose of Government—St. Thomas' Teaching on Its Functions—Dante's Dream of Universal Empire.

THE GOSPEL NARRATIVE AS ILLUMINATED BY CHRISTIAN ART.

TWO LECTURES BY THE REV. P. J. MACCORMY, C.S.P., NEW YORK CITY.

The coloring done in fac-simile after the original modern religious paintings by Mr. Joseph Hawkes, of New York.

---

Evening Lectures of Ninth Week.

I.

*Monday Evening, August 28.*

PREFATORY.—The "World's Christ"—Ancient and Modern Conceptions—Disappointment Inevitable—The Composite.

THE NARRATIVE.—The Reign of Cæsar Augustus—One Joseph, a Carpenter—A Virgin Mary—Bethlehem—The Holy Night—The Magians—The Land of Silence and of Mystery—The Village Lad—Ecce Adolescens!

THE MANHOOD.—The Face of Christ—The "Man of Sorrows"—"Sorrow" and "Joy" Very Relative—Also a Man of Joy—Jacob's Well—The Wonder-worker—Young Man, Arise!—"Unless You Become as Little Children"—Jarius—Mary of Magdala—"She Hath Given What She Could"—Bethany—"My House Is a House of Prayer"—Gender in Sin—The Beginning of the End.

II.

*Tuesday Evening, August 29.*

THE PASSION.—The Last Supper—"Rabbi, Is It I?"—The Crisis—Thursday Morning—Pilate—The "Innocent Blood"—The Bursting of the Storm—The Flagellation—The Thorns with Which They Crowned Him King—Crucifixion—The King Is Dying—The King Is Dead—The "Tomb Hollowed in the Rock"—Mary—There's No One's Sorrow Like a Mother's Sorrow and No One's Love Like a Mother's Love!—Sunday

Morning—Captivity Itself Led Captive—"He Hath Triumphed Gloriously"  
 —The Ascension—The Benediction!—For the Rest His Name Is Emanuel  
 —"God with Us."

## DISCUSSION OF PLANS FOR THE ADVANCEMENT OF CATHOLIC SCHOOLS.

UNDER THE DIRECTION OF THE REV. THOMAS McMILLAN, C.S.P.

*Thursday Evening, August 31.*

A very interesting pamphlet was recently published giving the statistics with respect to Catholic parish schools in the State of New York. This report covers every county in New York State and for each parish it gives the parish school, the location of the school, the number of pupils, the name of the director, the value of the land and school buildings occupied and cost of maintenance in each case for the year 1904. It is impossible to summarize all this information, but the table which follows gives a general statement covering New York State by dioceses. The figures showing the number of pupils are by actual count, while those of the Catholic population are taken from the directory for 1905.

From Catholic directory of 1905:

	Par. school pupils.	Stud. of col. and acad.	Catholic population.
New York .....	55,629	6,094	1,200,000
Brooklyn .....	35,652	1,334	500,000
Buffalo .....	25,112	2,015	195,000
Rochester .....	17,231	323	115,000
Albany .....	15,370	376	172,755
Syracuse .....	5,100	688	117,500
Ogdensburg .....	3,958	.....	83,500
Total .....	158,052	10,830	2,383,755

The report is signed by the committee of the New York Catholic School Board. In presenting its report the committee says:\*

The value of school buildings is probably well below the actual value to-day, representing as it does in practically all cases merely original cost. As regards maintenance, the average cost per pupil is moderate. The reason for this is of course mainly in the fact that a very large proportion of the teachers in the Catholic parish schools are religious, who receive little pay for their work. Another reason for the low maintenance cost is no doubt the fact that in many cases expenses of lighting and heating the schools, interest on mortgage for school buildings, etc., are charged directly to church account of each parish.

\*From pamphlet on *The Parish Schools of New York*, published by The Columbus Press, 120-122 West Sixteenth Street, Manhattan, New York City. Price, five cents a copy.

The figures given indicate only the attendance at parish schools, excluding institutions containing children not living at home with their parents. It is important to make the distinction that the parish school is in direct communication with the home influence, and is to be differentiated from institutions for destitute and homeless children. In the whole archdiocese of New York, which extends far up the Hudson River, there is a total of 55,629 pupils, with 1,128 teachers, in the parish schools. This number, taken in conjunction with the reports from asylums and institutions, shows about 82,750 under Catholic care and instruction.

Owing largely to the untiring efforts of Archbishop Farley, the expenditure for maintenance of the parish schools has considerably increased within the past year, showing a total of almost half a million dollars, while the estimated value of property and buildings may be computed at ten millions, making allowance for the lack of complete figures in some of the reports.

Honorable mention is due to the large number of volunteer workers for the uplifting of the masses in the various parishes. Among these workers are to be found many representatives of prominent families enrolled in philanthropic and religious associations, as well as the members of various organizations, notably the Ancient Order of Hibernians, the Knights of Columbus, and the American Federation of Catholic Societies, whose recent declarations and resolutions give evidence of renewed vitality for the cause of Catholic education. It is to the glory of the Empire State that so many of its citizens do not need any compulsory law to enforce attendance at school. They take the initiative in promoting the standard of intelligent citizenship.

### THREE LECTURES ON AMERICAN HUMORISTS BY MR. W. P. OLIVER, BROOKLYN, NEW YORK CITY.

#### I.

*Friday Evening, September 1.*

#### JAMES WHITCOMB RILEY.

"No poet since Burns has sung so close to the ear of the common people of the country."

We cannot all appreciate the finer poets and the classics. Some of us agree with the Hoosier poet, that—

"Plain hoss-sense in poetry writin'

Would jes' knock sentiment a-kinin'."

Riley a Born Poet—His Early Life—How He Writes—Personal Reminiscences—How He Was Received in His Native Town After a Long Absence—His First Book—His Versatility—A Master of All Dialects—Compared with Dickens as a Prose Writer—His Imitative

Faculty—The Celebrated Poe Poem—The Ladder Poem. Readings: The Days Gone By—When the Frost Is on the Pumpkin—Long Afore He Knowed Who Santy-Klauz Wuz—Old Aunt Mary's—An Old Sweetheart—Little Orphant Annie—When de Folks Is Gone—A Serenade to Nora—Knee Deep in June.

## II.

*Monday Evening, September 4.*

### EUGENE FIELD.

"A bright ray of sunshine across the shadowy vale; a mine of sentiment and charity; an avalanche of fun and happiness——"

Field as a Boy—A Tribute to His Foster Mother—A Member of Three Universities and a Graduate of None—Six Months and His Patrimony Spent in Europe—His First Newspaper Work—His Marriage—"A Little Bit of a Woman Came Athwart My Path One Day"—Too Popular in Denver—His Poor Health—A Change to Chicago—Anecdotes of the "Good, But Impecunious, Knight"—The Man and Poet Like Two Distinct Characters—As a Letter Writer—His Love for Children—His Failing Health—The Auto-Analysis—His Last and Most Ambitious Work—His Peaceful End; "Good-night, Eugene, but Not Farewell." Readings: Dedication of First Book of Verse—Dedication of Second Book of Verse—The Little Angel—At the Door—The Conversazhioney—Ashes on the Slide—Good-bye, God Bless You—Little Boy Blue—Seein' Things at Night—In New Orleans.

## II.

*Tuesday Evening, September 5.*

### HUMOR AND CONTEMPORARY HUMORISTS.

"Laugh and the world laughs with you."

Wit and Humor Compared—Is Humor Incompatible With Dignity?—The Old Puritanical Idea—Religion Is Not Gloomy—Cheerfulness in the Sick Room—Man the Only Animal Possessing the Faculty of Laughter—Cheerfulness and Laughter at Meals a Valuable Aid to Digestion—Shakspeare a Great Wit as Well as a Great Tragic Poet—We Do Not All Laugh at the Same Things—The Humor of To-day. Readings from contemporary writers: F. P. Dunne (Mr. Dooley), George V. Hobart (Dinkelspiel), Thomas Nelson Page, Fred. Emerson Brooks, Paul Lawrence Dunbar, G. W. Gillilen, Frank Stanton, S. E. Kiser, Sam Walter Foss, Joe Lincoln, Nixon Waterman, and others.

## Summer Institute for Teachers.

The Hon. A. S. Draper, State Commissioner of Education, has authorized, from July 3 to July 28 inclusive, three institutes which will comprise two departments of instruction, viz., professional training, and drill and review. The department of professional training will include courses in psychology and principles of education, child study, music, nature study, kindergarten methods, primary methods, grammar school methods, laboratory methods, physical training, history of education, school organization and management. The department of drill and review will afford opportunity for a review in all subjects except the languages, for those who are preparing to take either the State or the uniform examinations, as well as for such as are seeking better preparation for teaching certain subjects. The time being too limited for exhaustive review, careful attention will be given to the salient points in each subject and the instruction will be such as best to illustrate methods of presenting it in school work.

Teachers who have been in attendance at summer institutes held in New York State during the past seven years unite in commendation of the instruction given and in enthusiastic appreciation of benefits received. The aim of the department is to make those of the present year fully meet the wants of teachers whose principal opportunity for study and improvement in their work must be found during the summer vacation. The locations of the institutes at Chautauqua, Thousand Island Park and Cliff Haven offer fine opportunity for combining study with recreation.

Those intending to become members of either institute should carefully study the program given in this announcement, and have the studies they intend to pursue chosen before they register. Experience has shown that few are able to pursue more than three subjects with results satisfactory either to themselves or the instructors. More than that number will not be allowed except with the approval of the conductor in charge.

Teachers are advised to bring with them text-books in the several subjects they intend to pursue.

The Conductor in charge at Cliff Haven, Sherman Williams, Ph.D., of Glens Falls, N. Y., was a general favorite at the session of 1904. James S. Cooley, A.M., of Glen Cove, N. Y., is the Secretary. Courses in the department of pedagogy are arranged as follows:

Psychology and history of education:

J. R. STREET, Department of Education, Syracuse University, Syracuse, N. Y.

Kindergarten:

RUTH W. NORTON, Plattsburg, N. Y.

Primary and grammar school methods:

SARA A. SAUNDERS, normal school, Brockport, N. Y.

Music:

GEORGE EDGAR OLIVER, Albany, N.Y.

School management:

A. J. MERRELL, superintendent of schools, Little Falls, N. Y.

Physical culture:

KATHARINE M. FLEMMING, Cohoes, N. Y.

Nature study:

BENJAMIN BIRGE, normal school, Plattsburg, N. Y.

DEPARTMENT OF DRILL AND REVIEW.

Mathematics:

IRVING B. SMITH, Warsaw, N. Y.

A. J. MERRELL, Little Falls, N. Y.

Science:

L. V. CASE, Tarrytown, N. Y.

ELIZABETH E. MESERVE, New York City.

Grammar and composition:

ADDIE E. HATFIELD, Utica, N. Y.

Drawing:

GENEVIEVE ANDREWS, normal school, Plattsburg, N. Y.

EUNICE A. PERINE, normal college, Albany, N. Y.

History, civics and school law:

A. W. ABRAMS, superintendent of schools, Ilion, N. Y.

Bookkeeping, commercial arithmetic and geometry:

Geography:

ANNA R. GARRITY, normal school, Jamaica, N. Y.

Rhetoric and literature:

MRS. MARGARET S. MOONEY, normal college, Albany, N. Y.



## **The Work of the Sunday Schools.**

Monday morning, August 28, at 11.45, a Conference will be held for parents and Sunday-School teachers. The following topics will be considered:

Missionary work for the children through the Parish School and the Sunday-School.

How to reach all the children of the parish. The Children's Mass. Statistics of progress in Parish Schools.

Reports on Sunday-School work should cover briefly the following topics:

1. Catholic population of the diocese.
2. Number of parishes.
3. Number of Catholic children.
4. Number of children in attendance at Catholic schools.
5. Number of Sunday-Schools in the diocese.
6. How many Sunday-Schools continue the whole year without summer vacation?
7. How many branch Sunday-Schools in remote country districts?
8. How many Sunday-School Conferences or Conventions have been held during the year? What was the nature of the work at these meetings?
9. What methods are in general use to encourage attendance?
  - (a) Rewards of what nature?
  - (b) Number of Sunday-Schools that have Christmas trees, picnics, excursions, etc.

The undersigned Committee respectfully invite pastors, Sunday-School teachers, and all interested, to be present and to take part in the discussions.

### **Committee.**

Rev. THOMAS McMILLAN, C.S.P., Chairman, Director of St. Paul's Sunday-School. New York City.

Very Rev. H. W. HOLLAND, Port Henry, N. Y.

Rev. RICHARD ORMOND HUGHES, New York City.

Rev. THOMAS J. O'BRIEN, formerly Superintendent of Parish Schools, Brooklyn, N. Y. City.

Mrs. B. ELLEN BURKE, Secretary, New York City.

### **Round Table Conference of Reading Circles.**

Tuesday morning, August 29, at 11.45, the representatives of Reading Circles are requested to meet in the Auditorium to consider the following topics:



Value and necessity of organization in Reading Circle work. How to organize. The question of membership. Systematic courses vs. desultory reading. Social features. Current topics. How to revive interest in the movement.

Relation of the Reading Circle to the Summer School. How to attract our young people and how to retain them in the Circle. Alumni Reading Circles. A common line of work. Central direction. Advantages and necessity. What the Circle can do for Catholic truth. University extension. Catholic publications. The introduction of sound literature in public libraries.

## Reading Circle Day.

August 30.

Those who wish to make inquiries about the way to begin a Reading Circle should write to Warren E. Mosher, editor of the *Champlain Educator*, 39 East Forty-second street, New York City.

### TOPICS TO BE CONSIDERED IN FORMING A READING CIRCLE.

How to organize—by general call or picked members.

Prescribed course—how arrived at.

Lessons, most important feature. Supplementary readings and exercises, secondary, but both thoroughly prepared.

Leaders. Their duty; tact in drawing out backward members rather than monopolizing topics and time.

Programs. Too much variety worse than not enough. Apt to be distracting.

Social features.

Mode of conducting meetings—formal or informal.

Frequency of meetings. Individual home work the basis.

The attitude of Catholic High School and Academy graduates toward the Reading Circle.

Constitution and By-Laws, their advantages.

How to plan the Circle work.

*A Reading Circle Manual*, by Humphrey J. Desmond, editor of the *Catholic Citizen*, Milwaukee, contains many useful suggestions and lines of reading gathered from some of the best workers. It deserves a large circulation, and will be found of special value to beginners seeking for guidance in the choice of books.

"Our Clergy and the Reading Circle" is the title of the leading article in a recent number of the ever-welcome *Ecclesiastical Review*. It is written by the Rev. Morgan M. Sheedy, of Altoona, Pa., whose study

of this important movement has been continuous for many years. He advances strong arguments to show the intimate relations between the Champlain Summer School, when started in the year 1892, and the most devoted workers for Reading Circles. No other movement aims at doing so much for intellectual and social advancement among Catholics, for its purpose is to awaken an interest in the rich heritage that is ours in the world of letters, philosophy, and art; to create a love of good reading among our people, and to encourage the diffusion of sound literature. It is especially designed for the period of development that should follow after school days; or to meet the requirements of those who have had limited opportunities for education, and are desirous of self-improvement. Such a movement is of the highest importance, and must appeal strongly to the Catholic clergy of the world at large. Without their continued and earnest support it will not have the full measure of success which it deserves. In one way the Catholic Reading Circle may be considered the most available force against the spread of pernicious literature which endangers faith and morals.

### Religious Services.

The Summer School Chapel of Our Lady of the Lake, opposite the Auditorium, affords our patrons every facility for public worship and private devotion.

*Masses* are celebrated each morning, every half hour from 6.30 to 9 o'clock.

*Confessions* every morning during Mass hours; also Saturdays, and on the eves of festivals, from 5 P. M.

*Benediction* of the Blessed Sacrament, Sunday and Wednesday evenings at 7.30.

On the first Fridays of August and September, Exposition of the Blessed Sacrament all day long, and Sacred Heart devotions in the evening.

*Solemn Mass and Sermon* on Sundays at 10.30 o'clock.

### LIST OF PREACHERS.

Sunday, July 2—Rev. D. J. McMahon, D.D., President of the Catholic Summer School.

Sunday, July 9—.....

Sunday, July 16—Rt. Rev. Mgr. J. F. Loughlin, D.D., Philadelphia, Pa.

Sunday, July 23—Rev. J. H. McMahon, Ph.D., New York City.

Sunday, July 30—Rt. Rev. Mgr. Welsh, Troy, N. Y.

Sunday, August 6—Rev. Morgan M. Sheedy, Altoona, Pa.

Sunday, August 13—Rev. H. A. Brann, D.D., New York City.

Sunday, August 20—Rt. Rev. Mgr. Baker, Buffalo, N. Y.

Sunday, August 27—Rev. John T. O'Brien, South Boston, Mass.

The



319192

THE NEW  
PUBLIC LIB  
MOTOR, 125  
TILDEN FOR

# CHAMPLAIN EDUCATOR

A Quarterly Magazine :: Official Organ of the Champlain Summer School and Reading Union

CHAMPLAIN EDUCATOR, THE

ceased pub<sup>n</sup>

Pub<sup>r</sup>, May 28, 1907

AGE  
I

8

23

24

36

45

48

50

53

53

54

Literary Notes and Criticism . . . . . 69

Editorial . . . . . 74

Book Reviews . . . . . 75

THE MOSHER PUBLISHING COMPANY, 39 East 42d STREET, NEW YORK  
SINGLE NUMBERS, 50 CENTS :: :: :: :: :: [YEARLY SUBSCRIPTION, \$2.00

THE  
**DELAWARE & HUDSON**

---

---

**The Shortest, Quickest  
and Best Line**

BETWEEN  
**NEW YORK**  
— AND —  
**MONTREAL**

THROUGH  
PULLMAN  
PARLOR



AND  
SLEEPING  
CARS

**The SCENIC LINE to the  
ADIRONDACKS**

---

---

**The New Standard Gauge Route via Plattsburg to  
Saranac Lake & Lake Placid**

---

---

**New York Ticket Office and Bureau of  
Information:**

**TWENTY-ONE CORTLANDT STREET**

---

---

Send four cents postage for a copy of "A Summer  
Paradise," or two cents for "Montreal for  
Tourists," to

**ABEL. I. CULVER**  
ad Vice-President

**J. W. BURDICK**  
Pass. Traffic Mgr.

**A. A. HEARD**  
Gen. Pass Agent.

**Albany, N. Y.**

# A. G. Spalding & Bros.

Base Ball

Golf

Lawn Tennis

Field Hockey

Official  
Athletic  
Implements

Largest Manufacturers in the World  
of Official Athletic Supplies

Spalding's Catalogue of all Athletic  
Sports Mailed Free to any Address

---

---

## A. G. Spalding & Bros.



NEW YORK  
CHICAGO  
DENVER  
BUFFALO  
BALTIMORE

## The New Policy

Returns you a Bond each year for twenty years, beginning with receipt of second premium. It is known as the Yearly Bond Contract and is issued by

### THE MUTUAL LIFE

Each Bond bears interest payable semi-annually in gold coin

If the insured die while the contract is in force, the Company will thereupon deliver all of the 20 Bonds not already delivered.

Suppose you buy twenty \$1,000 Bonds, you receive a Bond each year and are insured for twenty years.

The total guarantees on these Bonds are:

1. Twenty Years' Insurance.	
2. Principal of 20 Bonds . . . . .	\$20,000 00
3. Interest on 20 Bonds . . . . .	14 000 00
<b>Total Cash Guaranteed . . . . .</b>	<b>\$34,000 00</b>

Write today for rate at your age

## The Mutual Life Insurance Co. OF NEW YORK

RICHARD A. McCURDY, President

## CONTENTS

The Demosthenic Exordium. Michael Earls, S. J. . . . .	167
An English Prose Writer. Charles H. Schultz . . . . .	176
Shakespeare's Heroines. Lily A. Toomey . . . . .	87
Catholic Summer School of America: The Summer School and Its Needs. Rev. John Talbot Smith, President . . . . .	194
The Annual Meeting . . . . .	198
Report of Fourteenth Session . . . . .	202
Advent and Lenten Courses . . . . .	224
Reading Circles . . . . .	226
A Plea for the Formation of an Apostolate of Study. E. R. W. . . . .	235
Suggestive Programs . . . . .	237
College of St. Angela . . . . .	239
Catholic Summer School Bazaar . . . . .	241
Notes . . . . .	242
Book Reviews . . . . .	244
Books Received . . . . .	252

### Subscribe to **BENZIGER'S MAGAZINE**

**The Popular Catholic Family Monthly.**  
WITH COLORED ART SUPPLEMENT, SUITABLE FOR  
FRAMING, IN EVERY OTHER ISSUE.

**SUBSCRIPTION, \$2.00 A YEAR.**

WHAT BENZIGER'S MAGAZINE FURNISHES IN A  
SINGLE YEAR.

- Six Art Pictures in colors, suitable for framing,  
size 8 x 12 inches.
- Fifty complete stories, equal to a book selling at  
\$1.25 each.
- Three complete novels, equal to three books selling  
at \$1.25 each.
- 800 illustrations, including many full-page repro-  
ductions of celebrated paintings.
- Twenty articles on travel and adventure, equal to  
a book of 150 pages.
- Twenty articles on our country, historic events, etc.,  
equal to a book of 150 pages.
- Twenty articles on painting, music, sculpture, etc.,  
equal to a book of 150 pages.
- Twelve pages of games and amusements for the  
young.
- An unsurpassed Woman's Department, with many  
helpful suggestions.
- Current Events: Important happenings described  
with pen and pictures.
- Twelve prize competitions, in which valuable prizes  
are offered.

*Benziger's Magazine is recommended by over 70  
Archbishops and Bishops of the U. S.*

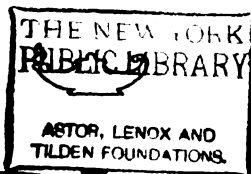
**BENZIGER BROTHERS**  
NEW YORK CINCINNATI CHICAGO  
36-38 Barclay St. 343 Main St. 211-213 Madison St.

### Niver's School History of England 90 CENTS

This book furnishes a narrative history of England for the seventh grade. It traces not only the growth of those principles of liberty and self-government which are the common heritage of the Anglo-Saxon race, but also the gradual development of the British Empire and its rise to the front ranks of the world's manufacturing and commercial powers. It is written in a clear and simple style, and lays special stress upon the progress of civilization as exemplified in literature and the arts. In the appendix are given lists of books easily accessible and especially suited for reference. The illustrations are numerous, appropriate and attractive, and the maps helpful and not overcrowded.

**American Book Company**  
100 Washington Square : : New York City

# The CHAMPLAIN EDUCATOR



A Quarterly Magazine—Official Organ of the Champlain Summer School and Reading Union

## Contents

Warren E. Mosher . . . . .	1
The Study of Franciscan Literature. Fr. Paschal Robinson, O. F. M. . . . .	8
God's Providence. Charles Quincy Turner . . . . .	16
Quarrels of Famous Men—Daniel O'Connell and Benjamin Disraeli. Thomas Swift . . . . .	18
Pre-Raphaelitism in the "Rime of the Ancient Mariner." Leonard J. Carrico, C. S. C. . . . .	28
The Catholic Bohemians of the United States. Rev. Valentine Kohlbeck, O. S. B. . . . .	36
The Serious and Comic in Shakespeare. Lily Alice Toomey . . . . .	55
The Oblates of Saint Francis de Sales . . . . .	59
The Summer School Bazaar . . . . .	64
Lake Champlain and Its Battles. Hon. Hugh Hastings . . . . .	65

THE MOSHER PUBLISHING COMPANY, 39 EAST 42d STREET, NEW YORK  
SINGLE NUMBERS, 50 CENTS :: :: :: :: :: YEARLY SUBSCRIPTION, \$2.00

# GEO. H. CARROLL & CO.

## Artistic Furniture



Special attention to furnishing  
Summer School cottages  
at Cliff Haven



16 Bridge Street - Plattsburgh, N. Y.

## Roddy's Geographies

Elementary, \$0.50  
Complete, - 1.00

Intended for general use in ordinary schools. Not too technical and scientific, they present the subject in its simplest form and in such a way that it can be easily handled by the teacher and as easily understood by the pupils.

**American Book Company**

100 WASHINGTON SQ., NEW YORK CITY

Subscribe to

## BENZIGER'S MAGAZINE

The Popular Catholic Family Monthly.

WITH COLORED ART SUPPLEMENT, SUITABLE FOR FRAMING, IN EVERY OTHER ISSUE.

SUBSCRIPTION, \$3.00 A YEAR.

WHAT BENZIGER'S MAGAZINE FURNISHES IN A SINGLE YEAR.

Six Art Pictures in colors, suitable for framing, size 8 x 12 inches.

Fifty complete stories, equal to a book selling at \$1.25 each.

Three complete novels, equal to three books selling at \$1.25 each.

800 illustrations, including many full-page reproductions of celebrated paintings.

Twenty articles on travel and adventure, equal to a book of 150 pages.

Twenty articles on our country, historic events, etc., equal to a book of 150 pages.

Twenty articles on painting, music, sculpture, etc., equal to a book of 150 pages.

Twelve pages of games and amusements for the young.

An unsurpassed Woman's Department, with many helpful suggestions.

Current Events: Important happenings described with pen and pictures.

Twelve prize competitions, in which valuable prizes are offered.

*Benziger's Magazine is recommended by over 70 Archbishops and Bishops of the U. S.*

**BENZIGER BROTHERS**  
NEW YORK CINCINNATI CHICAGO  
36-38 Barclay St. 343 Main St. 211-213 Madison St.



## *Progressive Course* *in Spelling*

Complete, 20c.—In two parts, each 15c.

THE purpose of this text book is to assist the pupil in using words correctly in any one of three relations, viz:—in speech, in oral reading, and in written composition. Accordingly its exercises cover a wide range in both methods and matter. They recognize the Laws of Association and provide a systematic drill in orthography, orthoepy, word-building, word-analysis, and other phases of word-study. The book is arranged in two parts (bound in a single volume or separately), each of which is planned to cover the work of three years, or three grades. The grading and grouping of words is helpful to the learner, and the order of their presentation is strictly in harmony with present pedagogical practice.

**AMERICAN BOOK COMPANY**  
100 Washington Square, New York City

"Mid star-crowned, snow-clad peaks."

## **WINTER IN THE ADIRONDACKS.**

If you need a bracing, dry air, filled with the healthful odor of the balsam and the fir, you will find it at Saranac Lake—only twelve hours from New York or Buffalo, fifteen hours from Boston, twenty-four hours from Chicago, twenty-one hours from Cincinnati and thirty hours from St. Louis, by the

**NEW YORK CENTRAL LINES.**

A copy of No. 20 of the "Four-Track Series," "The Adirondacks and How to Reach Them," will be sent free on receipt of a 2-cent stamp by George H. Daniels, General Passenger Agent, New York Central R. R., Grand Central Station, New York.

## MODERN Religious Painters

A Series of Brilliant Articles with Reproductions of Fine Paintings.

THERE is scarcely any one who does not know something about the famous religious painters of old, but who knows the religious paintings of the present day? We do occasionally come across one or two of their pictures, but this gives us no idea of their work in general. This lack of knowledge is scarcely to be wondered at, since nothing has ever appeared in any language, so far, treating this important subject at all adequately.

To be fully appreciated an artist's work must be considered as a whole, a number of his pictures placed together, and then these pictures analyzed, contrasted, and described by a competent art critic.

A series of brilliant articles is about to begin in Benziger's Magazine, and in connection therewith the very best modern religious paintings will be reproduced and described.

The articles will be written especially for Benziger's Magazine by one of the greatest living authorities on the subject—by no less a person than the well-known writer and art connoisseur, Dr. Albert Kuhn, O. S. B., who is just completing his monumental "General History of Art."

The articles will begin in the March number and we advise all who are interested to subscribe at once.

The subscription price of BENZIGER'S MAGAZINE is \$2.00.

The easiest way to remit is to send a \$2.00 bill to

**BENZIGER BROTHERS**

NEW YORK: 36-38 Barclay Street  
CINCINNATI: 343 Main Street  
CHICAGO: 211-213 Madison Street

## A GRAND WORK JUST READY LIFE OF HIS HOLINESS

# POPE PIUS X.

Together with a Sketch of the Life of Pope Leo XIII. and a History of the Conclave

WITH A PREFACE BY

**HIS EMINENCE CARDINAL GIBBONS**

The first American Cardinal to take part in the election of a Pope.

**Octavo, Cloth, Over 400 Pages and 200 Fine Illustrations**

SOLD ONLY IN CONNECTION WITH  
BENZIGER'S MAGAZINE AS FOLLOWS:

Regular price of "Life of Pope Pius X." \$2.00  
1 year's subscription to Benziger's Magazine . . . . . 2.00

**\$4.00**

**Special Combination Price \$2.50**

Send \$2.50 and you get the "Life of Pope Pius X." and Benziger's Magazine for a year. The regular price would be \$4.00. If you are already a subscriber to Benziger's Magazine you can take advantage of this offer by having your subscription extended for a year.

**BENZIGER BROTHERS**

NEW YORK: 36-38 Barclay Street  
CINCINNATI: 343 Main Street  
CHICAGO: 211-213 Madison Street

# Provident Savings Life Assurance Society

(ORGANIZED 1875)

346-348 Broadway, New York

**EDWARD W. SCOTT, President**

***R***eturned to Policyholders since organization  
and now held for their benefit, over . . . **\$33,000,000**

The policies of this Company contain special and attractive features, with guaranteed advantages of practical value. These include the automatic non-forfeiture clause (not the usual non-forfeiture provision,) which is one of the greatest improvements of recent years. It insures insurance.

For information as to rates apply to any of the Society's Representatives throughout the U.S. or Canada | For an Agency apply to the Superintendent of Agencies at the Home Office

## EMIGRANT INDUSTRIAL SAVINGS BANK

NEW YORK, JULY 1, 1905

### ASSETS

BANKING HOUSE, 49 & 51 Chambers St.....	\$575,000.00
OTHER REAL ESTATE .....	732,031.21
BONDS AND MORTGAGES ....	47,395,202.00
STATE BONDS .....	3,476,175.00
MUNICIPAL BONDS .....	17,568,980.12
RAILROAD MORTGAGE BONDS.	17,235,793.75
ACCRUED INTEREST .....	1,035,030.70
CASH .....	3,305,058.16
	<u>\$91,323,270.94</u>

### LIABILITIES

DUE 106,388 DEPOSITORS .....	\$80,873,382.57
SURPLUS .....	10,449,888.37
	<u>\$91,323,270.94</u>

**JOHN J. PULLEYN, Comptroller**

**JAMES McMAHON, President**

"Free from the care which wearies and annoys,  
Where every hour brings its several joys."

## **"AMERICA'S SUMMER RESORTS."**

This is one of the most complete publications of its kind, and will assist those who are wondering where they will go to spend their vacation this summer.

It contains a valuable map, in addition to much interesting information regarding resorts on or reached by the

**NEW YORK CENTRAL LINES.**

A copy will be sent free, upon receipt of a two-cent stamp, by George H. Daniels, General Passenger Agent, New York Central & Hudson River Railroad, Grand Central Station, New York.

## **Ausable Chasm**

**ONE OF THE NATURAL  
WONDERS OF THE WORLD**

It is Two Miles Long,  
One to Two Hundred  
Feet Deep, Ten to  
Fifty Feet Wide :: ::

**Special Rate for Cath-  
olic Summer School by  
Boat or Rail :: :: :: !**

Only a short distance  
from the Summer School

**Hotel Ausable Chasm**  
J. HENRY OTIS, General Manager

## **SPIEKER'S GREEK PROSE COMPOSITION**

**\$1.30**

By EDWARD H. SPIEKER, PH.D., Associate  
Professor of Greek, Johns Hopkins  
University.

Intended for use in college classes, this book assumes that the student has had some practice in turning connected English sentences into Greek, and that he is therefore familiar with the principal forms of inflection. For the ordinary course one hundred and twenty exercises are given, followed by twenty-five based especially upon Demosthenes and Plato. The introduction does not try to take the place of grammar, but gives merely the main points which will be of special assistance to the student. The vocabulary includes all the words which will be needed in writing the exercises.

**American Book Company**  
New York Cincinnati Chicago Boston

## **Where to Dine Well**



## **Shanley's**

Broadway near 42d Street  
—à la carte

Broadway near 30th Street  
—à la carte

Sixth Avenue between 23d and  
24th Streets —à la carte

**SHANLEY BROS., NEW YORK CITY**

## MODERN Religious Painters

A Series of Brilliant Articles with  
Reproductions of Fine Paintings.

**T**HERE is scarcely any one who does not know something about the famous religious painters of old, but who knows the religious paintings of the present day? We do occasionally come across one or two of their pictures, but this gives us no idea of their work in general. This lack of knowledge is scarcely to be wondered at, since nothing has ever appeared in any language, so far, treating this important subject at all adequately.

To be fully appreciated an artist's work must be considered as a whole, a number of his pictures placed together, and then these pictures analyzed, contrasted, and described by a competent art critic.

A series of brilliant articles is about to begin in Benziger's Magazine, and in connection therewith the very best modern religious paintings will be reproduced and described.

The articles will be written especially for Benziger's Magazine by one of the greatest living authorities on the subject—by no less a person than the well-known writer and art connoisseur Dr. Albert Kuhn, O. S. B., who is just completing his monumental "General History of Art."

The articles will begin in the March number and we advise all who are interested to subscribe at once.

The subscription price of BENZIGER'S  
MAGAZINE is \$2.00.

The easiest way to remit is to send a \$2.00 bill to

**BENZIGER BROTHERS**

NEW YORK: 36-38 Barclay Street  
CINCINNATI: 343 Main Street  
CHICAGO: 211-213 Madison Street

Visitors to Plattsburgh from the  
Champlain Summer School are  
always welcome at

## Cady's Drug Store

It is the most convenient place in  
town to wait for the electric cars  
and the Ice Cream Soda there is  
unsurpassed.

THREE REGISTERED PHARMACISTS

## SETS of back numbers of The

Champlain Educator, contain-  
ing complete series of valuable  
studies by eminent writers, for  
sale at greatly reduced prices.  
Write for descriptive circular to  
The Champlain Educator, 39 East  
Forty-second Street, New York City

# The Dolphin

Which is the Lay Edition of  
**THE ECCLESIASTICAL REVIEW**

Contains the cream of Catholic  
literature, equal to five separ-  
ate magazines, and is, in the  
truest sense, a perfect . . .

**CATHOLIC LITERARY  
DIGEST**

Four Dollars a Year  
Sixteen Shillings a Year

ITS leading articles touch  
the main phases of present  
Catholic thought, dealt with  
in its fundamental principles.  
It has departments of: *Confer-  
ences with the Reader, Biblical  
Criticism, Philosophy, Current  
Science, Recent Literature* (in-  
cluding all the leading publi-  
cations in the field of Fiction  
as well as General Scholarship;  
also Book Notes). By all odds  
the *Finest Monthly for Educated  
Catholics*.



## American Ecclesiastical Review

Agents, recommended by the  
Clergy, wanted. Liberal terms

1305 ARCH STREET  
PHILADELPHIA, PA.

"The Nation's pleasure ground and sanitarium."—*David Bennett Hill.*

## THE ADIRONDACK MOUNTAINS

The lakes and streams in the Adirondack Mountains are full of fish; the woods are inviting, the air is filled with health, and the nights are cool and restful. If you visit this region once, you will go there again. An answer to almost any question in regard to the Adirondacks will be found in No. 20 of the "Four-Track Series," "The Adirondack Mountains and How to Reach Them," issued by the

**NEW YORK CENTRAL**

A copy will be mailed free on receipt of a two-cent stamp, by George H. Daniels, General Passenger Agent, Grand Central Station, New York.

## **Kayser & Monteser's** **Brief German Course** **\$1.20**

This introductory German Course, comprising grammar, exercises, reading and conversation, follows the recommendations of the Committee of Twelve of the Modern Language Association. The work provides careful drill upon pronunciation; memorizing and frequent repetition of easy colloquial sentences; drill upon the rudiments of grammar; abundant easy sentences designed not only to fix in mind the forms and principles of grammar but also to cultivate readiness in the reproduction of natural forms of expression; exercises in word formation leading to an acquisition of an adequate vocabulary and the reading of graded and connected selections in prose and poetry.

**AMERICAN BOOK COMPANY**  
100 Washington Square, New York City

## **Ausable Chasm**

**ONE OF THE NATURAL  
WONDERS OF THE WORLD**

It is Two Miles Long,  
One to Two Hundred  
Feet Deep, Ten to  
Fifty Feet Wide :: ::

**Special Rate for Cath-  
olic Summer School by  
Boat or Rail :: :: :: !**

Only a short distance  
from the Summer School

---

---

**Hotel Ausable Chasm**  
J. HENRY OTIS, General Manager

## **Where to Dine Well**



## **Shanley's**

Broadway near 42d Street  
—à la carte

Broadway near 30th Street  
—à la carte

Sixth Avenue between 23d and  
24th Streets —à la carte

---

**SHANLEY BROS., NEW YORK CITY**

# THE DELAWARE & HUDSON

---

The Shortest, Quickest  
and Best Line

BETWEEN

NEW YORK  
— AND —  
MONTREAL

THROUGH  
PULLMAN  
PARLOR

*"The D. & H."*

AND  
SLEEPING  
CARS

The SCENIC LINE to the  
ADIRONDACKS

The New Standard Gauge Route via Plattsburg to  
Saranac Lake & Lake Placid

New York Ticket Office and Bureau of  
Information:

TWENTY-ONE CORTLANDT STREET

---

Send four cents postage for a copy of "A Summer  
Paradise," or two cents for "Montreal for Tourists," to

ABEL I. CULVER  
2d Vice-President

J. W. BURDICK  
Genl. Pass. Agent

Albany, N. Y.

11-4-









**This book is under no circumstances to be  
taken from the Building**

4-910

[illegible]

Form 410



